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THE · BETTER · WAY

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THE BETTER WAY.

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EDITORIAL.

"Is Morality a Science?" will be the coming question for Spiritualists to solve.

Intellectuality is required to appreciate talent. Intuition to understand and appreciate virtue.

Materialization is to Spiritualism what rhetoric is to language. The investigator therefore should begin at the alphabet, which is table-tipping, and until he understands this it is useless to go further.

A cash donation is often more readily extended than forgiveness; for the latter requires a soul effort not possessed by everybody. Yet to judge by the little of either which some people dispense it would be supposed that the conscience becomes hardened according to the weight it had to carry on its cash balance.

It is now generally conceded that Spiritualism when presented in a practical and rational way to intelligent people and those of fairly good social standing, is seldom met with rebuff or ridicule. The most of the latter comes from the ignorant and illiterate, and Spiritualists should therefore be on their guard to whom they offer their ware.

It begins to look as though the tariff question has lost vitality as a campaign issue in the coming presidential contest. The real issue begins to assume a silvery hue. It may be free coinage or nothing on the Democratic side with a 75 cents dollar as the basis, and to be met on the Republican side with an honest dollar worth 80 cents. Now comes the Independents' chance to offer an "honester" dollar worth 85 cents, and let voters take their choice.

The only truly spiritual colony, owned and controlled by Spiritualists, that we have, is undoubtedly Summerland, California. Mr. H. L. Williams writes something interesting concerning this prettily located resort and we trust those of our readers who contemplate moving out of Uz to a more spiritual clime, will give the so appropriately named Summerland a consideration before concluding absolutely what to do. A spiritual colony adds strength to our cause.

Concerning the decision against King, the second adventist, the N. Y. Truthseeker says that there are probably hundreds of murderers in Tennessee who have never been molested. It is safe to say that among the ultra-pious neighbors who have insisted upon imprisoning an otherwise blameless man because he kept his Sabbath instead of theirs, there are some who have taken their guns to church and can look back upon feuds maintained by assassination.

In an article on "Over-Legislation" The Summerland says, that to tax mediums is to tax Spiritualism, and is an interference with what is the only consolation, hope beyond the grave and religion of a large class of people. It is an imposition on the one hand, that is not exacted from any ministers of consolation in any of the churches; on the other it is an interference of individual liberty and based upon the supposition that society is largely composed of fools.

The "Holy Coat of Treves" has not only found a rival at Argenteuil, France, certified by papal bulls as equally genuine, but it transpires that there are twenty-four others claiming the same history as the first-named—all probably gotten up for local effect without suspecting that the same was being perpetrated elsewhere as well. As one only can be genuine, the other twenty-five are counterfeits. But as there are two that claim the first honor, people will begin to suspect that they are all frauds.

Despite the many appeals to the sympathy of horse-owners and often threats, a great number continue to use the cruel over-check rein, and few can give other reasons for using it than that it was purchased with the harness or that it is fashionable. If they understood the torture this occasioned, they would abolish it, except where it is absolutely necessary to control vicious or run-a-way beasts. Outside of this it is cruel and the horse-owner should have a strap placed around his forehead, drawn taut by another from behind and made to canter while hauling a load, and he will realize what the horse suffers. Lack of consideration in this respect is also a phase of selfishness.

F. W. Vanderbildt had a yacht built in England which cost him $77,750. Since its arrival in this country Mr. V. is pleasantly surprised by the fact that it is dutiable under the section of the tariff which provides for a duty of forty-five per cent. ad valorem on manufactured articles not otherwise provided for, composed wholly or in part of iron or steel, meaning that he has about $35,000 to pay to Uncle Sam for the privilege of keeping it here. At that rate he could have had a much finer one built here. It serves him right, however, for not patronizing home industry and the people out of whom he earned his riches. That is the kind of protection that protects. Let us have more of that kind.

The phenomena of Spiritualism is faultless, so far as it has been developed—the spurious not being regarded as phenomena. Nor can any fault be found with the ethical teachings emanating from this source. But there is a discrepancy in the philosophy and the principles set forth by individuals, which, if they were tested with the same exaction that the phenomena are would reveal as many fallacies as orthodox Christianity presents to the world. Spiritualism *per se* is here on a higher mission than to advocate individual woes or disappointments, prejudices or theories; and if these were left out and the simple truths told without embellishments, error would vanish unaided; for in the unvarnished truths of Spiritualism are embraced revelations which causes error to fade before its light as mist before the sun.

The Albany Telegram prints another story of the Clinton County prison horrors, corroborating what has been said and relating some additional ones. It also importunes Governor Hill of New York to make a clean sweep of the men in charge of that institution and thinks, "it might not be too much to indict every keeper in that institution on a charge of wilful murder." It is almost impossible to give vent to ones indignation in words when contemplating such a state of things in this century and particularly in a civilized community. Nothing but prompt action, resolute and servere, can suffice, to do justice to the sufferers, after reading the details. A forcible example is needed to teach some people the principles of humanity. The New York City Knights of Labor have adopted resolutions concerning the above, denouncing the management and demanding an investigation.

A WARNING.

Myra F. Paine's admonition to make personal application of the lessons taught by Spiritualism and "Medium and Daybreak's" intimation that while pointing out the errors of other systems we are imitating them in a most slavish manner, will give food for reflection to all who penetrate beyond the mere propaganda of Spiritualism—the worldly and external. While we may be proud of the achievements attained in the way of campmeeting and society gatherings, we should not forget, or, rather neglect, the higher or soul principles of our ism, and of which self-respect is an important one. An expose of a medium that does not expose or lacks vitality to carry out consistently seems more like pretense than actual desire for purification. It were better to condone in the incipiency than make an outcryagainst a wrong and then condone it in the end. True charity is not extended that way; nor is true pride expressed by an expose of one's family troubles. Both are vanity and in some cases downright stupidity, that can only result in newspaper denunciation of Spiritualism and Police Gazette illustrations with nude and short haired women wearing spectacles taking a leading part, as has recently been the case, accompanied, of course, by the disrespect of the world generally. Less rashness and more discretion; consideration for the cause rather than a flaunting of one's individual sense of morality would be a step towards a personal application of the lessons taught, and at the same interval prevent from imitating the Scribes and Pharasies of orthodox Christianity. Let us be Spiritualists in the true sense of the word—in accord with the inner or spiritual impulses of nature—the soul of the universe.

FORESHADOWINGS.

Much of that which is called law, and for which those who righteously oppose it are called criminals, is but a repetition or another form of the strong oppressing the weak—monopoly controlling the impecunious—the rich governing the poor and helpless, and constitutes a form of class legislation not generally noted by the casual reader or reasoner of to-day. Tariff on importations is nothing compared to it. If men and women had nothing else to complain about in the affairs of government they would be happy and prosperous still. It is the inconsistency and injustice of municipal and state laws which oppress and burden the producer and laboring man generally. If these were made with a view and purpose of reaching or affecting all citizens alike there would be no cause to complain. But they are not. Whether it is due to ignorance or willful oversight and negligence is indifferent. Both are in themselves criminal, and turn the tables of so-called crime on the legislator. The time will come when ignorance of the principles of government on the part of a government official or law maker will be regarded with as much disapprobation as bribe-taking is now—although the latter is only punishable when ignorance makes it possible to bring the culprit to justice, proving that while ignorance rules on one hand, roguish law makers are wiser than some of the laws are that they perhaps have helped to frame. But as long as voters, in whose power it lies to reject or accept—in fact, to meet in convention and nominate independently of party politics and elect whom they thus choose—consent to be ruled by wire-pullers and ward politicians, we need hardly look for reform in legislative or municipal affairs. Bribery will continue and laws passed for the benefit of persons, classes and corporations at the sacrifice of principle, party and people, and oppression will continue until the last straw breaks the camel's back, which means an unceremonious uprising of the people for the purpose of clearing the Augean stables of government and a little penitentiary service extended to, not only many in office, but to many who have held positions in the past and are at the time living on the fat of illegal accumulations. Not all that seems legal is lawful; nor is all that is considered lawful legal, morally or spiritually adjudged. Bribe-takers may smile and voters may appear indifferent, but oppression will not be tolerated too long. People are beginning to realize what they are suffering and will also know, before long, how to bring it to a close. Suffering opens the mind to remedies, and once there is hope of alleviation, patience loses its power of control. Action follows this and then the Nemesis. In what form it shall appear is difficult to say; but like the foreshadowing of a storm by certain of God's lower creatures, man intuitively feels when a psychic change threatens, and it is upon us now. The clouds are already gathering and those who are clear-minded enough to read their significance may do so while running.

MEDIUMSHIP vs. INHERITANCE.

Distorted clairvoyance may be regarded as a sort of spiritual delirium tremens, and in the majority of cases it arises from the same cause that the latter does. Not that all imperfect clairvoyants have been in their past lives addicted to drink, tobacco, opiates or other excesses of a sensual nature, but they may have a tendency for either by having it instilled in their spiritual aura or magnetism through inheritance, even though it be from several antecedent generations. And this aura, until it becomes purified, or all its material impurities discharged through the physical body in the form of disease or pain, will interfere with the perfect exercise of this gift, and more or less distort that which is seen; and, too, cause a rapport with spiritual conditions of like nature, just as the one in active intemperate indulgence, sees visions not pleasing to the sight and often symbolical of the state the unfortunate is in, and probably due to a rapport with such conditions.

Clairaudience, trance, etc., may be likewise affected, and is undoubtedly the cause of much that was regarded as insanity in the past; and in the biblical period, when a spiritual cycle struck the earth at low ebb, produced so-called possession by evil spirits, causing sensitives to "peep and mutter," and which somewhat repeated itself at various periods until the last psychic wave found earth's inhabitants better prepared for spiritual intercourse and in a higher mental and moral state generally.

Now, of course, mediumship is better understood, and can be cared for accordingly—having been reduced (or elevated) to a science. But for all that, it is far from being nursed and nourished as it should be. A medium is like a delicately attuned musical instrument, subject to the least disharmonies of both mental and moral conditions of man, of physical and psychical nature generally, and thus should be handled accordingly. Not only by investigators, but by themselves.

Mediums should be extremely punctilious about their personage if they desire perfect spirit communion. Physical excess or intemperate indulgences disturbs the nervous attunement; excitement, irritability, captiousness, envy, jealousy or ill-feeling affect the blood and heart arrangement; and both interfere with the spiritual manifestations that take place during such a period—if but temporarily—as much as absolute immortality or depravity does.

Thus mediums or sensitives for spirit communion have not only to lead a spiritual or moral life, but to hold their physical nature under control as well if they desire success. Especially is this necessary for those whose gifts may be exercised minus a spirit control, as clairvoyance, clairaudience, psychometry, diagnosing of diseases, etc.; while others, too, need it, if they desire spirit attendants who are pure, reliable and honest in their doings, outside of mere test giving as spirits, or merely to produce the phenomena proving spirit intercourse a fact or a truth. And those who find their mediumship interfered with despite an exemplary life, must look deeper than mere character-reading or self-study for the cause. Inherited discords and impurities still play an important part in the moulding of human nature and individual progress; and while we can but exercise patience and follow the dictates of our higher conscience in order to outgrow these evils, we must also endeavor to lay the foundation for a future that will not be troubled with the same impediments that we were. Thus mediums should be truly christs.

THE NEWER HERESIES.

Under this caption the Rev. Geo. C. Lorimer, D. D., one of the ablest thinkers in the Baptist church, writes an interesting chapter in the *Arena* for September. He thinks it a good thing that the Inquisition, Star-chamber and other compulsory institutions of the dark past have departed from Europe, and have never been tolerated in America. Were it not so, he says, at the present time there would be much excellent work for the rack, the thumbscrew, and the faggot. Heresy is in the air. We inhale it and it stimulates to mental activity. Everywhere it is being discussed. Daily journals have grown anxious as to the future of the faith. Freethought publications are pleased with the expectant results; while religious papers, as the conservative strata, are staggered at the inroads which the so-called higher criticism has made of late.

In his opinion there is no real need for the morbid anxiety that now prevails in certain quarters, and surely no serious alarm should be felt for the perpetuity and stability of truth. Truth remains truth, and it will be noticed that the newer heresies do not challenge the truth of Scripture Inspiration, only the form and philosophy of such inspiration. The men who are suspected of entertaining erroneous opinion concerning the method of Divine divulgence of truth are the strenuous advocates of the moral grandeur, spiritual authority, and faith-sufficiency of the heavenly oracles. Modern scholarship is leading them to recognize a more rational criticism than was possible in the past, and it is to be decided whether the Christianity of the immediate future shall be governed supremely by intelligence or ignorance. If by the latter, the writer says, cease founding universities and theological seminaries. But if there is a belief that education means the quickening of man's nature so that he will investigate, and if a belief exists that God has more light yet to reveal, there should be no cause for alarm.

He does not think either, that the newer heresies are defections from Christian doctrine, but simply from the creeds which assume authoritatively to define such doctrine. Some of the confessions, with whatever excellency they may be accredited, were prepared by fallible men who were hardlyqualified in their day to define the faith of Christ for the guidance of future ages. Nor does the writer think that any body of men have a right to insist on conformity to a creed prepared by themselves, even though it has been venerated for centuries; and that every candid soul will admit that the newer heresies are not revolts from the scriptural high ideal of Christian life, only a noble protest against narrow interpretations of that life. The men who have recently been arraigned before the tribunals of various denominations are eminent for their uprightness, their conscientious candor and tolerance, and it hardly seems in accord with any just conception of their Master's faith that men and women who are trying to serve God should be branded with foul names or as denying the Lord whom they reverence despite their criticism of old creeds.

In closing his very able and liberal article, Mr. Lorimer says: "Let us have freedom. Let us think it out. Let the struggle go on, and let us not, with pallid faces and strident voices, cry out in fear; for the only tribunal that can righteously adjudicate the rightness of human thought is the tribunal, as Schiller has it, of history, which unquestionably is on earth the tribunal of the infinite God. He rules in the world of mind as well as in a globe of matter, and eighteen centuries ought to convince us that truth slowly emerges from warring opinions, conflicting theories, and especially from pathetic longings of the human soul to discover its hidden meanings and its widest and grandest applications. Alas! perhaps our ignorance and intolerance my render it necessary that now, as in the past, the prophets of God must first be stoned to death before we will give heed to their message or commemorate their greatness by the homage of our mind. But seriously, I would advise to have as little to do with this stoning business as possible; for I have never yet been able to discover what satisfaction there can be in helping one to a martyr's crown at the expense of one's own fairness and kindly charity."

A SPIRIT PROPHECY.

It was no false prophesy, made by the unseen intelligences through mortal media, at the beginning of this great cycle of the world's history, since corroborated through the same instrumentalities, that a thorough revolution in human affairs was imminent, and that the source of these disturbances was to be found in spirit realms.

It would be impossible in a brief editorial, to even touch upon the various departments of the great work now in process of accomplishment. Our own country, as the latest, freshest and most free, and therefore best adopted for the work by spirit forces, seems to have been selected as the great battle-ground between the spiritual and the material, between the old and the new dispensations.

To prepare this country for the great issues which are being fought out to a future victory for the spirit world, the hideous ulcer of human slavery had to be removed. That successfully accomplished and the nation a unit and at peace in all its former antagonistic sections, the new forces disclosed themselves in nearly every department of social and personal life.

In religious matters, no such upheaval since the revolt of Martin Luther against papal tyranny over the intellect and conscience, early in the sixteenth century, has been witnessed. It is more radical and very unlike Luther's revolt, in its methods. The church Catholic and Protestant, still moves forward entrenched in its old faith; hugging its old creeds; pursuing its old methods of propogandism; and there is as yet, apparently, little outward manifestation of the spiritual ferment working in the intellects and hearts of its membership.

The revolt of Luther not only shook the papal church to its base, and modified its claims to govern the individual in both worlds, but it created civil upheavals and entangled the states of Europe. The present contest is for the supremacy of the individual in all matters of religious thought and worship, and an exaltation of the reason and individual intelligence in the interpretation of doctrine and duty, as against a blind faith and a submission to the old and effete.

This is not alone observed in the wide spread desire and effort of individuals to study and understand the spiritual philosophy and its concurrent phenomena,—notably by the most spiritual and devout in the churches—but has already disclosed itself among the leaders of religious thought, and in the very citadel of old, dogmatic creeds. An educated ministry is being touched with an emancipating force, and the churches have become the arena where the contest is the most sturdily waged.

Drs. Briggs, Newton, and their associates in demand for freedom of thought, expression, and interpretation, are but the pioneers, the vanguard of an emancipated religious army; soldiers of the spiritual, the free and the progressive, as against the old and restrictive. The religion of the future will be intelligent; will bring both the intellect and the heart into harmony with each other, and with all the known laws of the universe.

Since the battle has been set; the skirmish line extended, there has been a manifest retreat of old dogmas, and a marked modification of pulpit teachings. Jonathan Edwards has left the pulpits of orthodoxy, and John Calvin is accepted by the orthodox fathers and mothers of the Calvanistic Israel, with an "if" and a "but," and is rejected in toto, by the coming generation. The young blood in the churches refuses to make of the Creator a discriminating, unjust judge in his own spirit family.

The liberalizing contest is also active in the social and civil world. There is an increasing ferment all along the lines of life and it is permeating every department. Capital and labor; the wage and the time limit of the wage earner; the character of his domicile; his facilities for mental, moral, and civil culture; the limitations to be applied to acquired, or inherited wealth; the nature of the standards of value; the duty of the whole to the individual integer of the state; these, and many other correlative matters are springing up like magic, and are becoming factors in the great contest of the new against the old.

Oriental religion, philosophy, social, civil, educational, capital and labor conditions, superstitions, general ignorance and non-development, are to-day in the hot struggle for existence. They are being crowded down and out, because they are not in harmony with the evoluted heart, brain, and material condition of the world. The emancipated inventive genius of the race, touched by spirit and forces, has revolutionized thought and action in all departments. It is the locomotive against the camel; the printing press against the rude stylus of the copying scribe. To-day we use the lightening for speech, and our voice is heard around the world.

The prophecy of our spirit friends was true. The old age is decaying, dying, dead. Here and there, portions of its mildewed and rotten shroud survive to show the world of to-day what has been, what ignorance once existed, what foolish, superstitious idea had currency and held supremacy.

"Spirit Mother, hear my Prayer," is a new hymn for spiritual circles. The same is arranged for the piano or organ; also as a quartette for piano accompaniment. The words are by Marian K. La Ransieur. The music is by J. Claude La Ransieur, who is also the publisher at Portland, O., and San Francisco, Cal. Price for either arrangement 25 cents; or two for 40 cents.

Reported for The Better Way.

THE GOLDEN RULE OF SPIRITUALISM.

A Lecture Delivered at Cassadaga Camp August 12th by Hudson Tuttle.

Six hundred years before Christ, Thales, the Greek Sage, is recorded as saying: "Avoid doing what you would blame others for doing." Five centuries before Christ, Confucius, the Chinese philosopher, said to his disciples: "Do to another what ye would he would do unto you; thou-needst this law alone; it is the foundation and principle of all the rest."

The golden rule, which is so confidently ascribed to Jesus—"Therefore all things whatsoever ye would men should do to you, do ye even so to them, for this is the law and the prophets"—was thus expressed centuries before among widely different races of men. I accept the inspiration of these sages so far ahead of their time that even yet we fail to catch the full meaning of their words. Thales and Confucius were surrounded by selfish followers. They lived in an age far from civilized, when might made right and the will of the petty tyrant was the law, yet both saw clearly and as positively expressed the fundamental rule of moral conduct.

The shepherds tending their flocks by night on Syrian plains may not have literally seen the flash of a great light, but the light of the law still illumines the world. The voice of these sages speaks of one divine brotherhood with all great souls of love—earth's true Saviours who stands like Pharo's lights on the headlands overlooking the stream of human progress. We are thankful for one and all and grateful for all they have done and dared. Sages, heroes, martyrs, men of deeds and men of thought; their radiance blends with the horizon of the past like the orbs that fade into the zone of galvetic splendor. Their strength was in their willing self-sacrifice; they devoted themselves for the good of others; they crushed selfishness beneath the iron heel of the spirit and revealed the possibilities of human nature.

I will not pause to discuss the existence of Jesus, which has been disputed. There may never have been such an individual. The ideal Christ of Christians to-day certainly never existed, yet this ideal rests on and has been gathered around the imaginary Messiah until it has assumed tangible form, and because of its ideal existence, because it thus had freedom to expand, with the necessities of the times, has wielded greater influence. The lowly Nazarene went about followed by the rabble, an outcast and heretic. The ideal was the son of God, perfect and free from stain, absolutely unselfish in his divine love for man and giving the most criminal salvation through his martyrdom. It is because Jesus stands for the highest, purest, noblest, the mind can conceive; because each succeeding age can enlarge and beatify that he became the hope and aspiration of each succeeding generation and loses not his hold; because of a sacrifice transformed by the imagination into divine self-forgetfulness, the light from the ignominious cross, increasing over the wide expanse of eighteen centuries beckons the nations toward the highest known ideal. He is the perfect unselfish one to whom the devotee bows in reverence because such embodied love and self-sacrifice is divine.

The silver tongue of oratory need never be silent in words of praise; the poet may idealize; the painter be at no loss for a subject, for this quality is celestial and hence inexhaustible. Not the grandeur of his moral precepts, not in the profundity of his intellect, not in the brilliancy of his eloquence lay the talisman of his power, but in the self-abnegation, the sublime charity, which could murmur through the ashen lips of death: "Father forgive them for they know not what they do." Whether Jesus be reality or myth there yet remains the eternal fact of this ideal, new and distinct for every soul and in full measure for its dreams of perfection. He is the ideal for all men; what they ought to become and are capable of becoming. That ideal has evolved from an age of iron, when the law said: An eye for an eye; a tooth for a tooth; blood for blood; the spiritual precepts, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them that dispitefully use you and persecute you." "Thou shalt love thy neighbors as thyself." "If thy brother trespass against thee rebuke him; and if he trespass against thee seven times in a day and turn to thee, saying I repent, forgive him."

The doctrine taught by the disciples when the disciples went forth to preach worldly honor was not held forth as an inducement; rather dishonor and loss. Position, home, friends—all men hold dear—were not to be theirs, but on the contrary scorn, contumely, hunger, thirst, poverty, stripes and death. The church at Jerusalem was not supported by the sale of pews to the money changers, nor did the Young Men's Christian Association at Corinth call Peter or Paul at a salary of ten thousand a year to minister unto them. There was no endowed mission society to guarantee expenses and influence the government to back the missionaries of peace with rum and gunpowder, as in our own days of Stanley and the Dark Continent.

To-day the Gospel minister measures the strength of his call by the number of dollars, and if Jersey City offers a thousand a year more than Brooklyn God's call to Jersey City is unmistakably that much stronger. There was no rivalry between Rome and Athens and the call to preach at either city did not mean plethoric salaries from fashionable churches, but the scorn of the powerful and the malfactor's death.

The idealized life of Jesus transcends the golden rule; that would have us do good that good may return it to us, and thus is rooted in selfishness. It is a recognition of the fact that if we do wrong to others they will return the wrong to us; as we desire others to be just to us we should be just to them; we should not do right because it is for us to do, but because of our own gain; we must not do that which would be unpleasant to have returned; we must not take our neighbors' goods because we do not wish him to take ours; we must not lie or bear false witness because we should be injured if others bore the same of us. In direct contradiction the ideal Jesus is reported to have said: "But love your enemies and do good and lend, hoping for nothing again; judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven; give and it shall be given unto you."

Is this practical? Practicability is not a measure of absolute truth, and these precepts have come down from the high spheres of light. No one will dispute their practicability in a pure and unselfish condition of life. How is this better state to be attained unless these principles which lie at its foundation are adopted? There is no truth, however, that is impracticable, and the hero worship of those who have lived for the highest truth, even meeting death in their devotion shows the appreciation of mankind. The most ancient of Chinese sages, Lautsze, uttered this doctrine: "The sage does not lay up treasures. The more he does for others the more he has of his own. The more he gives to others the more he is increased." These are external words of wisdom, for the more the sage teaches, the more perfectly does he understand his own doctrines.

To another people Buddha said: "A man who foolishly does me a wrong, I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me; the fragrance of these actions always redounding to me; the harm of the slanderer's words returning to him." "Turn aside evil with that which is better," wrote the Arabian seer in Al Koran.

The Bhagava-Gita, the most wonderful portion of the Mahabharta, the perfect blossom of Hindu intellect, inflexibly holds aloft the stern mandate of duty, the triumph of the pure spirit over the animal and selfish nature. The mission of Christna was to teach self-sacrifice, and it is well to have such examples, even if the gods punish them. Rather should we say, such examples are so essentially divine, we deify the actors. Bhreegoo, the celebrated saint tested the divinity of Christna by a kick, and if he resented he was a pretender. Christna examined the foot of the saint, saying: "This breast of mine is extremely hard, you must have hurt yourself." The saint wept, knowing indeed he had found his master.

Not alone with the deified sages, but penetrating the stratum of lower animal life where we recognize with pleasure its dim beginnings, the mother bird exposes herself to the storm to protect her callow young, or feigns wounds, and diverts danger to herself while her brood escapes; and the tiny sparrow wins our respect, braving the hungry hawk. The fidelity of the dog is sung in verse and told in story; the geologist dealing in prehistoric sepulchral caves, exhumes the coarse skeleton of an early man, and by his side the skeleton of the dog which kept him company. Affection, unselfish, fosselized in stones, telling us that even in that remote age, on the very threshold of man's advent, the fidelity of the animal was appreciated. The dog watched by his master's grave, or as a spirit passed to the happy hunting grounds of the blessed, there to pursue the deer or engage the mighty bear, at bidding of his master and friend!

Heroism and self-sacrifice are synonymous. Paulus Almilius refusing to desert his fallen soldiers. Regulus advising his countrymen, and returning to Carthage to meet the tortures prepared for him; the Howards, the Nightingales seeking the suffering in prisons, the plague-stricken and the wounded on the battle field, an endless host who cast aside personal ease and comfort to administer to others, these humanity reveres and loves.

The story of Leonidas and his Spartan band at Thermopylæ will never grow old, not because they fought bravely, but because of the high sense of honor and duty which prompted their action. It is a kaleidoscope, with variations, repeating the same story of the saviors, sages, martyrs and god-men, who have by their lives and deeds given mankind ideals of true lives.

Prometheus was chained on Caucasus and suffered that the people might enjoy the light of gods, or their knowledge. To die for others! How the deed overshadows all deficiencies and exhalts human nature. Mankind are loyal to their martyrs and suffer not their names to pass into obscurity. In the hour of great national calamity, when a gulf opens, which must be closed or the people perish, a noble deliverer comes to the call and fill the breach with his life. Rome, assaulted, finds an Horatius to defend the causeway to her imperial gates.

The great truths of the world have been heralded by men, clear-seeing, far sighted, in the van of the race. Often have they died for the truth, loving their fellow men so much better than themselves, they were willing to give their lives that they might be led to higher planes of thought.

They, like Luther, could not rest under the burden of the great truths which struggled for expression. Emperor, king and pope were overruled, and the poor monk commissioned by his inspiration was greater than them all. When examined before the Diet of Worms, his faithful friends saw before him the tortures and death of Huss; will he go? "I will go," he said, "if there are as many devils in Worms as there are tiles on the house-tops." Alone he braved the temporal and spiritual rulers of the world. Said one in admiration of his heroism, touching him on the shoulder as he passed in the ante-room: "Little monk, little monk, thou hast work before thee that I and many a man whose trade is war never faced the like of." In the enthusiasm of battle, the glory and heat of combat, before onlooking armies and nations, men rush on death, it were easy to be heroic. Luther stood almost alone, the representative of a cause already accursed by the pope, amidst an assembly, the majority of whom considered the stake his just punishment. Defeat, infamy, torture and ignoble death, the curse of the church, the hatred of posterity, were before him; yet, exalted by the truth he had proclaimed, he answered the demand to recant: "Popes have erred, councils have erred. Prove to me out of Scriptures I am wrong, and I submit. Till then my conscience binds me. Here I stand. I can do no more. God help me. Amen."

But at the close of that stormy day, the conflict over, and he was alone, he flung up his hands and cried: "I am through! If I had a thousand heads they should be struck off one by one before I would retract."

The fate of civilization turned on his brave answer, in giving which he sacrificed everything men hold dear, and laid his life on the altar of truth. That act has endeared him to the generations of four hundred years. The names of many superior in scholarship and culture, who attached to his cause, yet stood temporizing, explaining and compromising, are recorded, but for them is no attachment, and their simple names alone remain. There can be no compromise with error except by falsehood and ignominious loss of manliness. His was the courage and devotion to principle of Polycarp, bishop of Africa, when brought before the Roman tribunal. and commanded to recant his belief, and sacrifice to the gods of Rome. Although he knew that the Amphitheatre thronged with a mob gathered from the confines of the empire, and the hungry lions awaited him, he answered: "Burn my body to ashes and scatter them to the winds; throw me to the wild beast; I never will renounce the truth."

Not alone in the pages of history are found examples of self-sacrifice. They are met with in every-day life and among the lowly, for say what you will, it is love for others, and not for self that rules human actions at their best.

How many thousand of patient toilers are at this present hour performing heroic actions great as were ever told in story or sung in song, whose names even will never be known! Ten thousand sailors keep watch and guide the shuttles of which weave the web of commerce around the world. With the storm clouds and darkness above, darkness beneath and around, through which the wind shrieks, and the wild waters lash in rage, they go to their duty, without a thought of heroism, when it requires greater courage than to face the belching cannon.

How many thousands are deep in the carvernous mines, where for the sake of wife or child they brave the caving rocks and choking damp.

They have no herald to exploit their courage, their patient endurance, the adhesion to duty. Now and then a greater sacrifice brings them before the public, and the deeds of one show what would be the deed of all under like circumstances.

Sometimes these men, strangely silent men, who have become so through the solitude of night watches on the lonely reaches of ocean, and are called on for a desperate courage, even to the death. On the vast solitudes, with sail or land in sight, a cry goes up appalling as the word of doom—a dreadful cry,—at which the blood stands still, and the breath ceases on the parted lips. Then the humblest seaman often places himself in the rank of earth's noblest ones.

When the "Ocean Queen" was burned John Maynard was at the wheel and steered for the not far distant shore. Three hundred passengers gathered on the deck, their lives depending on his remaining at his post. Could he, would he, remain? The throbbing engine labored on. The flames pierced the deck and wrapped him in lurid smoke. "Steady John!" the captain spoke, and out of the flames a voice calmly responded, "Steady it is."

"One minute longer, John; can you remain?"

"Aye, with God's help I can."

One minute and the keel, harsh grating, drove high on the shelving sands, and on the beach three hundred saved called for the hero who had rescued them from death. Wrapped by the flames as by a mantle, his attitude expressing the last great resolution which held the ship to her course, his hands burned to the wheel, scorched and blackened as the crumbling pilot house about him, they saw John Maynard; saw him only for a moment, as with a smile of victory he sank out of sight forever.

A tale comes from the far off Orkney Isles, washed by a sea restless with storms. A young girl watched her father's coming up from that terrible sea the long night, to go down in the cold grey morning to find him in the wrack of the tide, with the broken tiller in his rigid hands. That was fifty years ago, and ever since her life has been consecrated to the toilers of the sea. As a light could not be kept on the reef, she placed one in her window, and all these weary years she spun each day to buy the candle she nightly burned to guide the fishermen into the little harbor. Not a night of all those fifty years did its flame fail those who, in the darkness, battled with the storm. Such are the promptings of unselfish love in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the far penetrating beams of Eddystone.

She grew old, but refined and beatified by her divine office and adored by the Northern people as one far more of heaven than of earth.

Let me affirm what will echo from every heart as true, that your soul thrills with sympathy for the deeds of love, the magnanimity of self-devotion, adhesion to the mandates of duty, the expression of love, because you are all capable under like circumstances of doing the same. You comprehend the law of love and its requirements, because it is a part and the highest part of your organization. Because you are spiritual beings you feel the promptings of that love which is beyond the self-regard of physical life.

I well know that in the gross materialism now prevalent, the law of love has been held in abeyance to the law of force, and after almost nineteen hundred years the result is around us: penitentiaries, workhouses, jails, saloons and places for which there is no name—poverty, crime, monopoly and waste. The vast and complex machinery of government by force, a system of coercion, without a shade of mercy, and in attempting justice even, shamefully unjust. A great criminal class rapidly increasing, scorned, despised and ready to retaliate for injustice done to them. The failure of so-called religion to reform and purify has opened the way for science, and in the latest development of evolution of a system of morals based on Materialism, hard and unfeeling as granite rock, it is the ethics of absolute selfishness.

Whatever morality there is in Materialism is expressed in the doctrine of evolution in its ultimate conclusions. When it enters the realm of mind, of motive, and attempts to account for the origin of the moral and emotional faculties, it introduces a cold, hard and impassive view of man's relations to his fellow man, founded on absolute selfishness and ending in self-gratification. Those who are conversant with its teachings on this subject, conscious of the drift of argument, shrink from the inevitable conclusions to which it leads. The acceptance of such views has not an elevating tendency, as they apologize for crime, if it can be shown that the crime is in the interests of advancement; and as success is the criterion and strength—the umpire—these terms are synonymous. When pain ceases to be repulsive the fine sense of justice is lost. The doctrine of the survival of the fittest in the fierce struggle for existence in its application to the world of living beings is as heartless as the course of revolving worlds and as remorseless in its destruction of the weaker. It prepares the way for the study of morality after the same fashion, and when it enters that province it eliminates feeling, sentment and love and substitutes crystalized selfishness.

Many shrink from the conclusions to which this theory logically leads, though there are those who bravely follow. If progress entails of necessity the destruction of inferior forms and the same forces in history determine the supremacy of nations and races, the strong triumphing over and crushing the weak; if this is the creative plan why mourn we over the inevitable? Why seek to shield the weak against the strong? Why exercise charity toward the oppressed and unfortunate? All these unselfish feelings are sentimental nonsense, unworthy an evolutionist, who should calmly fold his hands in regard not only of brute ascendency, but of intellectual moral and spiritual growth. By treating these as resultants of animal observation they are ruled out as factors in the problem, whereas they are fundamental quantities in this vast equation.

To pity is weakness; to sympathize, foolishness; charity belongs to childhood. He worships the strong, the triumphant. Public charities, argue the evolutionists, are mistakes, and attempts to elevate inferior races, follies quite as great as for a philanthropist to attempt to preserve Suroids or Saurians of the early geological ages after higher forms had taken their places. What use of sustaining the incapable when the capable can take care of themselves and are of sufficient number? The failures best perish, the sooner the better, and why prolong their existence by charity? Alms are a premium on inferiorty.

Here let us pause. Somehow where man has become possessed of ideas of right, and sentiments of love, the evolutionists claim these are the product of experience, and come from selfish consideration of what is for the individual's good. I do not care to analyze this perception and sentiment; that they are ours is sufficient. I admit that in the struggle for the possession of wealth in its various forms, the old brutal plan of the strong, cunning, crafty, and treacherous against the weak, the unsuspecting, is carried to its full extent. But I do not admit that this is just or in accordance with the highest motives of humanity. It is more repulsive than the onslaught of tigers or lions on defenceless antelopes, because in human beings something more is expected. From ancient times to the present, with ever increasing strength, aversion has been felt and manifested toward the selfish and aggressive, and the worshiped saints of the world have been those who opposed selfishness with the whole strength of their lives.

There are new elements introduced with humanity. It is no longer a question of might, and this has given value and lies at the foundation of the teachings of the various sacred books of the world, regardless of their age or the race which receives them. It is the seal of their inspiration; the evidence of their divinity. Wherever they introduce selfishness, it is dross of the animal side mingling with the pure stream which flows through. Not the greatest good to the greatest number, but the greatest good to all.

Christianity set out with the grand affirmation of the brotherhood of man—a brotherhood based on the essential likeness of all human beings, and possible of realizing through the processes of growth. Yet in the flood seething around it to-day it is powerless. It has lost its mastery over the questions of the hour. The emancipation of labor, freedom from monopoly, the defense of poverty against avarice, the enfranchisement of woman. These vital problems of the day find no solution by Christianity. Scorn for the wrong doer instead of the wrong, hatred of the sinner instead of the sin, has been the venomed reptile twined from root to foliage in all systems of religion. It has made thinking a sin, erected scaffolds and gibbets and applied the torch to the fagot's pile. In the name of love it has tortured and lacerated, and not content has created in the imagination hell of torture, unending for the future life, where the hatred and anger of an infinite God is wreaked on helpless souls.

Wise and pure men have seen redemption only through the power of love, and on this basis founded their systems, but always their followers misinterpreted them, and sought to extend their doctrines by force. The cunning of the brute triumphed, and soon the gentle power of persuasion gave way to that of animal might. It is said that in the islands of the far-off Southern seas, when the chrysalis of a splendid butterfly is almost ready to expand its magnificent wings, a fungus fastens on it, and by filling the whole body with its roots, changes it to wood. The resemblance is perfect, but the indurated shell contains no living butterfly that will float on the soft air like a wind-blown leaf, and gather the nectar of the flowers.

Spiritual ethics has no hatred or scorn for the wrong-doer; it despises the wrong; it condemns the sin; for the sinner it has profound compassion and charity. It has no hatred for that which is spiritual; can have neither hate or anger. That which is spiritual can have only love, which is another name for charity. We are spiritual beings, as much to-day as we ever shall be. We have set out on an eternal pilgrimage. As such our highest ideal is a perfect spirit.

Thus far I have withheld the presentation of the Golden Rule of Spiritualsm which lies at the foundation of its system of ethics. Perhaps it may be thought the Golden Rule of the New Testament, which is by many regarded as impractical, is the highest expression of love. This may be Utopian to a state of society facing the material side of life, but to those who turn in the other direction toward the light of Spiritualism there is a higher law. Not only are you to do unto others as you would they should do unto you, but you are to do all for others, and thereby realize on earth what is true of the angels in heaven. Should such a being at this time come to earth in its spotless robes of purity, what would you think were it to engage in the selfishness of trade and grasp for itself? Would you not say at once, and emphatically, that it could not be an angel of light, but must be of darkness, for the angels of light wrought not for themselves but for others.

Ah! you say we are of the world, and as long as we are of this life, we must care for its requirements. We have our individual needs and must meet them for ourselves. Yes, and we must meet these as spiritual beings and not as brutes. We have our normal wants to care for; we have the demands of children and dependents to satisfy and then we have the whole world. Let us become assured that every individual of that world is related most intimately to us. We may not be conscious, but the throb of the great heart of civilization is affected by the condition not only of nations, but individuals. As the blow of a hammer affects the earth and is radiated out until the waves break on the furtherest coast line of stars, so the rise and fall of an individual affects the standing of all. The savage tribes cannot perish without loss to civilization, nor can one nation advance without carrying all to higher grounds.

Mankind have become a brotherhood bound together by closest ties, and as the years go by these must become stronger and stronger, until one grand republic, ruled by love, actualizes the millenial dreams of poetry. Should an angel return to earth it would seek those who mourned, the fallen, the sinning. No squallid wretchedness, no villainy of crime so low that the angel would not bend down to offer consolation or extend the helping hand. It would recognize in all, the spirit with immortal possibilities, which, under favorable conditions, would be fully realized.

Here is our ideal. Inasmuch as we help others we grow strong. When we bend to give the hand of help to the fallen our statue is ennobled. We are not to judge. There will come a day when face to face we shall know as we are known. We are not to judge! Everyone moves in his limited sphere; has his inheritance of the accumulated wrongs of his ancesters; has his motives, his reasons and causes known only to himself, which none other can know. By every judgment we make are we judged; every severity we inflict is returned to us; for scorn we receive scorn; for vengeance, revenge; for hatred, hate. There is only one attribute which goes forth, always to return, bearing rich reward, and that is love. It is yielding as thinest air, yet firm as adamant; it is gentle as the breath of the South wind, yet the strongest force in the universe; it looks backward as well as forward; reaches down to draw those below up to its own vantage ground; it reaches upward in aspirations. The warmth of this divine love is not only charity; it is justice, for these are one. Justice is not vengeance, and until an infallible judge arises we are prone to err and put our own narrow views in the place of the eternal right. That love shall redeem the world, for it is to spirit as the warmth of the Spring sun is to the frozen earth. We all have need of it; we all stumble and fall at times; we stray from the path of right and are torn by thorns and our feet bleed—pierced by the flinty way. We all need the charity of sympathizing angels and our fellow-men; as in our strength we reach down to those beneath; in our weakness we pray for those above to extend from their sphere of light assistance to us; as we help so shall we be helped; as we draw others up shall we ascend; as we do all for others shall all be done for us.

You have heard of the little child who was lost in a great city. He was stolen away and made a companion of beggars and an outcast. He was trained to falsehood and deception and driven to most menial tasks by cruel punishments. His was to sweep the chimneys, and soiled with grime, half fed and clothed in rags, he grew up an Arab and forgot the affluence of his infancy. Once going down a tall chimney he came to a widely open grate and passed out into the room. It was a boudoir, exquisitely furnished, and the couch was covered with counterpane white as snow. It seemed familiar to the wondering boy. It recalled vague memories as in a dream. He walked to the couch and threw himself upon it. It was deliciously soft and restful to his weary limbs. He fell asleep and sweet dreams and beautiful visions came to him. Then the mother came into the room and saw the sweep soiled and stained with grime and soot; his pinched face relieved by the smile reflected from his dreams. She gazed for a moment on that bundle of rags; on that begrimed face and then her mother's instinct saw through the soiled exterior, and with a cry of joy she caught him in her arms and kissed his cheeks awhile with the lips of love. And thus shall we go onward, the whitest, stained by the ways of earth, but the departed who stand tall and beautiful by the gateway of the future life will give us the support of that charity which will enable us to realize the possibilities of which we dream.

The manufacture of aluminum is slowly coming down to a practical commercial basis. The Pittsburg Reduction Company turns out 3,000 pounds a week and sells it for $2.00 a pound. The company is behind its orders and is increasing its plant.

Ship railway projectors have been figuring on a route from Lake Huron to Lake Ontario, which, if operated, would cut out 428 miles of lake navigation and 28 miles of canal between Chicago and Montreal. The railway would be 69 miles long and the estimated cost $12,000,000.

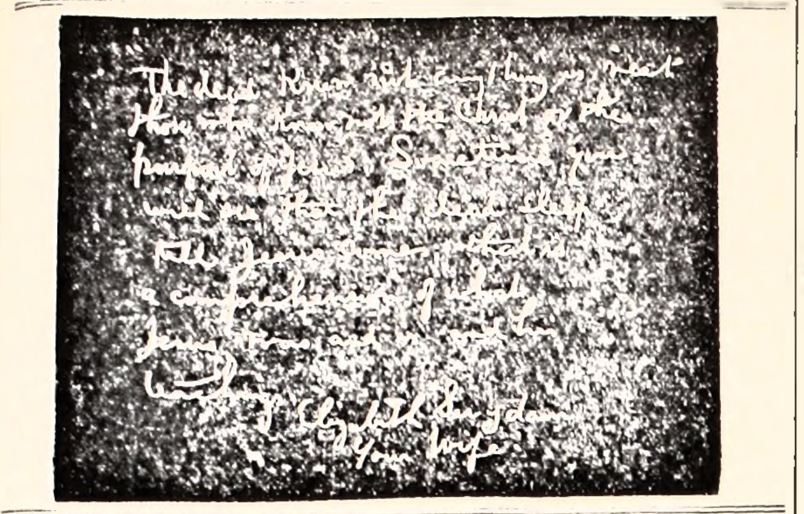
Patience and gentleness is power.

Written for The Better Way.

TRUMPET VOICES.

H. L. SUYDAM.

I will be remembered by the readers of The Better Way, that the writer attended the Cassadaga Camp at Lily Dale, N. Y., August 13th, 1890, for the first time, and published my experience in a pamphlet called "The Spirits work." At that time I was familiar with many of the warnings of the Scriptures against such as resort to "familiar spirits," etc., notably,Isaiah 8: 19-20, and others of like import, and I was very much apposed to all dark doings, as of the evil spirit mentioned in Isaiah, 45: 7, created by our Father—God. Before leaving home I had prepared seven questions to be presented to Pierre L. O. A. Keeler.



My experience at that meeting is there given. I am yet very much in the fog as is the case with many others who have read the nine answers that I have just received from the same medium and on the anniversary of the first four; that is August 13th, 1891. I visited the old camp, found things much the same as I left them last year. I immediately repaired to Mr. Keeler's cottage, got a sitting, and produced a couple of slates that I had purchased at Dunkirk, determined not to be fooled (?) again. I then washed the slates thoroughly, opened my seven questions that I had made use of the year previous, and emptied them on the table before me, Keeler not knowing the fact. But I had placed on extra question in, to a sister of my wife who had passed to spirit life last October. Keeler then placed the tip of a slate pencil on the bottom slate, putting the other on that, then tied them tightly together where they lay, not passing out of my sight for one moment. In my pamphlet, I give the four slate writings. Those that possess one of them will see what success I had in tricking Mr. Keeler (?). In about twenty minutes we took the slates in our hands, distinctly hearing the scratch of a pencil on the inside, Keeler said, "all done, untie them." I did so, and found one answer from some source signed "loving mother, Ann Suydam," and another signed, "John Easter." Keeler said, "George do you want to write more?" At once there came three distinct raps on the slate. We then tied them together again as before; and in less than two minutes, there came three raps, meaning it was finished. I pulled the knot, opened the slates, when to my utter astonishment, I counted seven messages on the opposite slate. There I beheld before me no less than nine communications; they were all from my family except one, and that one I had known to my sorrow. All of them signed in full name, and in answer to questions that were asked one year ago. Reader, what power produced this grand result? Will you please inform me? If you propose to attribute it to any trickery or chicanery or other device of mortal man, I beg of you to be at once undeceived. It is simply nonsense and an expose of your ignorance. Can you for one moment think that these thousands of truth seeking people that receive these messages, are so debased as to spend their time for the purpose of deceiving you? Absurd!

I will now give the nine slate writings in a perfect copy of those I received August, 13th, 1891. That those who have the pamphlet of 1890, may compare and trace the one intent to do good through all. And I think when the reader has completed the comparison, "If this is all of the devil," what a pity, there are not more of that kind; or why the devil is this Cassadaga teaching so anti-devilish? Try and see for yourself.

"Dear Hiram: I am with you again, I come to encourage and sustain you. Do not be thwarted in your designs by a wavering mind. The angel world will support you in your efforts. We are all with you and anxious to help you in your work. Loving mother, Ann Suydam."

"Darling Husband: I am with you again. I cheer and comfort and guide you ever. Your own, Eliza Suydam"

(This was the name of my first wife. H. L. S.)

"The dead know not anything, is right. Those who know not the Christ or the purport of Jesus. Some time you will see that the dead sleep till Jesus comes. That is a comprehension of what Jesus was and is and his teaching.

"Elizabeth Suydam, your wife."

(Reader, are we not here instructed that there is a Jesus, and that those who know him not as set forth by the Scriptures, will not know, that is, will sleep till Jesus comes? Stop in your wild career, think, I am only making use of your own weapons.)

"Dear Sir: You are engaged in a noble work, by the propogation of this divine truth. You are benefiting humanity and uplifting the world. A man can do more than save his own soul; he can save others. You are doing both.

"John Easter."

"I send greetings to you.

"Sarah Easter."

"I came last night to the circle.

"Willie Suydam." (A son.)

"To Dear Father: I am with you. We will stick close to you in all your efforts. Louie Suydam."(This was a daughter.)

"God and heaven will direct you aright. Put more faith and trust in the upper kingdom. Sincerely Yours,

Alice Burns."

"Not now, but some time I will talk it. You forgive D——, and me, and God will. It is the zeal of the spiritual kingdom, and if there be any influence between avail and prevail, it should be brought to bear in an effort to restore to you your loss entailed by our conduct. I am forever to be your friend, J. M. S"

Having been a truth-seeker for about twenty years, I take the first opportunity to lay these facts before the world; for facts they are; this is done in the interest of truth. When asked the question, "do you really believe that it were the spirits of your family whose names are attached to the messages?" I say at once, that I know not from whence they came, but they apply to my family affairs just as much as if they were here in person. The rest I leave in the hand of a loving Father God, who doeth all things well.

P. S. The above cut is a fac simile of the third message received at this seance.

WHO RANG THE BELL.

In the recently published memoir of Mr. Redgrave, the painter, is contained the following extract from his diary, dated December 29th, 1855: On Friday dined with Sir Charles Eastlake. The conversation turned upon ghosts, and Landseer described a visit paid to the well-known Littlecote Hall (the old house of the Darrells.) There was, he said, a large party assembled—among others theMarquis andMarchioness of Abercorn, and tales of the haunted chamber were rife during the evening. "There can be nothing in it," said the Marchioness; "nobody believes in ghosts now." "Of course not, Louisa," said the Marquis; till at the end of the discussion my lord and my lady were inducted into the very chamber, as their bedroom, as the most comfortable one in the house. They soon were in bed,and the ample curtains drawn pretty closely around. The Marchioness related that her lord was soon fast asleep but that she was very wakeful—nervous in fact. Yet all was quiet, and the bedclothes drawn well over her face, when suddenly she heard a noise. "I peeped through the curtain," she said, "and there I saw a little old woman in a white dress. I immediately closed my eyes, and when I opened them again I saw nothing." In the morning the Marquis had come down to breakfast, said he had slept most comfortably, and had left Lady Abercorn asleep. It was not till nearly three o'clock that her maid was summoned. She found her mistress languid and megrimish. As the toilet proceeded, the lady opened her mind and related how she had been startled and what she had seen. "Law! my lady," said the maid, "I wish you had told me before. It was I who came into the room in the middle of the night. I heard your bell ring, and feeling sure you wanted me I came quickly into the room; but you were fast asleep, and I went softly out again." Here seemed a solution of the whole mystery. The lady was quite reassured, and went downstairs to tell her tale. When the gentlemen had heard the story and joined in the laugh, a more discerning spirit than the rest raised a new mystery. But who rang the bell? Burrows (the maid) was summoned. "It rang distinctly three times before I got up and went to my lady's chamber," was the maid's reply.

APPARITION AT DEATH.

An incumbent in Yorkshire narrates a family legend of such an apparition, witnessed by one of his aunts, and often told by her. This lady used, when a girl, to visit at the house of a gentleman near Ripon, and on one occasion, when about fourteen years old, was spending the afternoon there. She was playing in the garden with his children, young people about her own age, when one of them exclaimed: "Why, there is brother walking at the bottom of the garden." She looked up, and recognized the form and features of the young man who was then in India. His figure appeared with perfect distinctness upon a gravel path which led round the garden, but not to any other place. One of the children, a young girl, ran into the house and told her father what they had seen. He bade her run away and go on playing —it must be a mistake. However, he took out his watch, noted the time, and wrote down the day and hour. When the next Indian mail arrived it brought intelligence of his son's death, at the very time when the children had seen his double in the garden.

Cannon Humble used to relate the following story of similar character: "The following curious circumstance occurred to a man I knew very well, named S., then a curate of St. A., Newcastle. He had, when in his previous curacy at L. B., been paying his addresses to a young lady who resided at F. Hall, near B., but a coolness had taken place between them. One summer evening he was riding in the neighborhood, and saw the lady standing at the end of the drive which led to her house, without her bonnet, and dressed in light blue muslin. He thought at once that she had seen him in the distance and had come out to have a word of explanation, so he attempted to direct his steed towards her. The animal would not go, but snorted and turned away. He brought its head round, but it began to kick and plunge so violently as to endanger his seat. He could do nothing with it, and was at last obliged to follow its wishes instead of his own. The next morning, feeling that some explanation was due, he determined to go and tell the young lady how her dress had startled his horse, and how impossible he had found it in consequence to approach her. On reaching F. Hall he found it closed, and was informed that Miss M., the lady in question, had died the evening before, at the very time he had seen her form on the road."—London Light.

PROPHETIC DREAM.

"Land and Water" draws attention to the prophecy of "Mother Coo" of a colliery disaster in Wales, and to the prophetic vision of Mrs. Kenon Bruce, and adds another, which is good:

"Now I will add to these two singular stories a third, for the truth of which I can personally vouch, but, for various reasons, I must thinly veil the personalities of those concerned in the matter, whilst otherwise strictly adhering to the facts. Some five-and-twenty years ago there lived in London a lady whom, for convenience sake, I shall call Mrs. A. Mrs. A. had two sons. B., the eldest, was settled in Paris in an official position, whilst C., the youngest, who was in the Royal Navy, was with his ship off the Falkland Islands. One night Mrs. A. had a terrible dream, and she dreamt that the ship upon which her youngest son served had returned home, and that she had hastened to the port to welcome him back. But upon going on board of the ship the captain and his brother officers turned their backs sorrowfully, and the former ultimately broke the news to her that young C. had been lost in the Falkland Islands. The next morning Mrs. A., who was in daily correspondence with her eldest son, B., in Paris, duly wrote to him a long account of this singular dream, and the letter, fully dated, to this day, I believe, remains in his possession. In due course the ship returned—letters from C., written antecedent to this date, however, having been received since—and an intimate friend of the family, an official at the Admiralty, went down to meet her. The first intelligence he received was that young C. had been lost on the very day—or rather during the very night—that Mrs. A. had dreamt her strange dream. His body was discovered under the shelter of a rock some twelve months later, and a little tomb in the Catholic churchyard in the Falkland Islands now marks the place where his remains are interred. This is an absolutely authentic anecdote. The letter, as I said, is I believe, still extant, and Mr. B. and others are still alive to corroborate in every particular the facts as I have stated them.

THE LAST DAY ON EARTH.

CAMILLE FLAMMARION.

The earth had been inhabited for about 22,000,000 years. The primordial age had taken not less than 10,000,000 years to go through its several phases. The primary age had occupied more than 6,000,000; the secondary age, 2,300,000 years; the tertiary age, 500,000 years; the primitive human age, the time of national divisions, of barbarism and of militarism had filled about 300,000 years and the sixth age, that of intellectual humanity, had reigned for nearly 2,000,000 years. During that long succession of ages the earth had grown older and the sun colder, and, in consequence, the geographical aspect of the globe had metamorphosed itself; the water of the ocean had slowly penetrated through the earth's crust; the sea was contracted to a fourth of its area in the early human period, warm valleys and equatorial regions alone were habitable. All the rest was frozen.

From century to century humanity had attained forms of exquisite beauty, and no longer worked materially. A network of electricity covered the globe, producing at will all that was needed. It was then a unified race, entirely different from the rude and heterogeneous races that had characterized the first period. About the 2,200,000 after Jesus Christ the last great focus of human civilization shone in the centre or equatorial Africa, in the brilliant City of Suntown, which had already several times been raised again from its ashes. The sites where Paris, London, Rome, Vienna and New York had stood were then buried beneath the ice. The capital of this aristocratic republic had attained the last limits of a luxurious and voluptuous civilization. Wives no longer became mothers unless by accident; they no longer desired the inconvenience of maternity, and reigned in all the splendor of their unblemished beauty. Life had been, if not dried up at its source, at least rendered irremediably unfruitful. No young women remained; the soil, too, was sterilized, and the generation saw the end approaching.

In this dilemma an aerial flotilla was constructed, and all the strong men started on a voyage of investigation of the whole equatorial zone, to see whether any isolated human groups still existed. The entire earth had almost disappeared beneath snow and ice, and already half the members of the expedition had died of hunger and cold, when the survivors discovered a human settlement on the banks of an unfrozen river. They were received as saviors by men who believed themselves the only survivors of terrestrial humanity, looking on with despair at the last days of the world. The river on whose banks they were camped was the once famous Amazon. The last woman of the community was already dead, the wine and the grain were extinct, and the men subsisted solely on fish. On hearing this the guests were in despair; their country was still wealthy; science rendered them independent of soil and natural temperature, and the leader of the party exclaimed: "We came in search of female associates, and had we found but one single wife, all the riches of our land would have been hers."

Some time before these events happened in Africa and America, the Island of Ceylon, now attached to Asia, was the last refuge of the human in Asia, and there, in this former earthly paradise, not far from the equator, at the foot of Adam's Peak, dwelt twelve women, sole heiresses of the last unextinguished families. The male sex had completely disappeared. The youngest of the females, little Eva, was three years old. The decline of natural forces had brought about a decline of human forces, and with it the decline of inventions and which had formally seemed so indispensable.

Crossing the Pacific Ocean, our adventurers observed that Ceylon was freer from ice than other regions, and approaching it, they saw to their joy a group of five women in mourning, the then last survivors of the race of Asia. They alighted, told the object of their explorations and had no difficulty in convincing the fair Asiatics. Their despair disappeared like a mist; and a few hours after the arrival of the aeronauts the five nuns had become the most elegant of women. But Ceylon was more desolate than Suntown; provisions were scarce, and the whole party, taking the women with them, returned to their African home.

Arrived there, they found that the friends and relatives they had left behind were all dead or dying from an epidemic; the cold, too, was increasing; and, although they kept up fires and shut off all communication with the outer air, death was busy among them, until, at the end of a few weeks, all had passed away save only the youngest woman, Eva, her lover, Omegar, who saw without delusion the inevitable fate which awaited them, well knowing that no other spring would ever bloom on earth. However, the sky cleared, and the young couple, taking all the provisions available, rose in the aerial boat to judge of the last invasion of the snow, and saw that the whole city was buried.

They then started for the Nile Valley, and on reaching it saw with delight that the Great Pyramid was still standing, the last evidence on earth of the work of man's hands. There they found shelter among the ruins, and folded in each others arms, took their last look at earth, and murmuring eternal love to each other they sunk into the sleep of death. And the snow continued to fall, as a fine powder, on the surface of the earth. And the earth continued to revolve on its axis and to float through the immensity of space. And the sun continued to shine, but with a reddish and barren light, and stars continued to scintillate in the immensity of the heavens. And the infinite universe continued to exist, with its billions of suns and its billions of living or extinct planets. And in all the worlds peopled with the joys of life love continued to bloom beneath the smiling glance of the Eternal.

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Reported for The Better Way.

ORGANIZATION.

Address delivered at Minnetonka, Cassadaga, Lake Pleasant and Onset August, 1891, by E. W. Gould.

All history proves that while the world is advancing through education, the development of modern science and investigation, it also proves that all sects and denominations are transitory and liable to be overshadowed and lost sight of in the progress of the age.

Unless something is done to give new interest, to enlarge our views and to expand our efforts, is there not danger that even Spiritualism, pure and simple, will be overshadowed and lost sight of by the many materialistic theories now engrossing the public mind? This brings me to the subject I wish briefly to present for your careful consideration, viz: national organization.

It is true we have had a phenomenal experience since the first development of Modern Spiritualism, and only through the influence of disembodied spirits would it have been possible to have withstood all the abuse, contumely, persecution and misrepresentation and survived. But all other efforts of individuals engaged in a common cause, the first step has been to form an organization, and elect officers or managers to conduct or direct the business of the organization; and while we have gone on prosperously and are succeeding beyond the most sanguine expectations, it is by no means certain that we should not have avoided many conflicts and embarrassments if we had been represented by a well organized and judicious association, under the direction of a wise and prudent directory, and stood to-day in the front rank of religious denominations.

To those who have given this subject consideration, it will hardly be necessary for me to specify the many advantages that would accrue to the philosophy if properly organized.

An organization does not mean the adoption of a creed or of theological dogmas. A simple declaration of principles, with some general rules for the government of itself and of auxiliary association which should, and properly would, be organized throughout the country, and made subject to the parent or national organization for purposes of advice and co-operation, is about all that need be embraced, until subsequent developments shall show additional necessities for the protection and advancement of this great philosophy.

The argument that is often urged against organization, is the fear of limiting free thought and independent action, and is, I think, a fallacious one.

The history of the church, of the inquisition, in fact, of all the efforts of the past, to dogmatize and circumscribe the human mind, has met its fate through modern science and the developments of the nineteeth century.

The failures that have heretofore resulted from attempts to organize a national spiritual association in this country and in Europe, can readily be explained to anyone who will take the trouble to examine the history of those efforts.

It will be found in every instance that the failures have arisen from an attempt to incorporate into the organization some tenets or dogmas or the peculiar views of some cranky individual or sect, thus attempting to commit the association to some heresy or principle, in no way connected with Spiritualism, pure and simple.

To maintain this philosophy in its purity and protect it against its friends as well as its enemies, is one of the principal advantages that will arise from a properly organized association.

Modern science and education are developing so many new thoughts and isms, all seeking support and attempting to affiliate with those who are in any way in sympathy with them, demands from Spiritualists care and dilligence, to prevent these various new developments from absorbing our cherished philosophy.

It is not proposed, of course, to in any way interfere with the local organizations by a national organization, although for harmony and the good of all, it will be well for all local organizations to become auxiliary under such rules and provisions as may be agreed upon by the delegates when convened for the purpose of organization.

The experiences in the past, which have resulted in failures, together with the example of all other sects, societies, clubs and parties, ought surely to enable a convention of conservative Spiritualists to formulate and put into practical operation an organization broad enough and democratic enough to meet the requirements of the great spiritual movement, which, if properly directed and judicially managed, seems sure to soon fill a vacuum that has long been apparent in the various systems of modern Christianity.

It is the developments of this rapidly progressive age that renders necessary the concentration and the united effort of all legitimate Spiritualists, to protect and push forward the great cause, inaugurated less than fifty years ago through the simple but significant raps at Hydesville.

I say legitimate Spiritualists! That term may seem to imply that there are illegitimate ones. It is evident to all that many of the new theories or isms, hypnotism, psychopathy, Christian science, ethical culture, etc., are all claiming more or less Spiritualism, and the question is not unfrequently asked by honest inquirers, "What is Spiritualism? what do its adherents believe? etc." It is to define this question and to identify those who are committed and are satisfied with the principles involved in the spiritual philosophy of to-day, that a national spiritual organization should be formed. There is room enough for all, and Spiritualists are among the last to claim a monopoly. But in justice to themselves and to the cause they represent they cannot afford to become absorbed by any other sect or denomination.

So far as we advance in the development of this pure and simple philosophy, we have abundant assurance that we shall have the countenance and support of our friends on the spirit side of life, in the future, as we have in the past.

But the world is advancing in science, in arts, in education and in religion; and we have reason to believe the spirit world is in sympathy with us—Spiritualists. And while they were satisfied to accept our primitive conditions and work for our early development, it is evident that it is incumbent upon us to use our best endeavors to help ourselves and the cause which we have espoused. Up to the present time, ours has been largely a selfish work; we having been principally engaged in advocating ourselves in the great reform in the new doctrines, and there remains much for us yet to learn.

But, as Spiritualists, have we no interest in the great moral reforms of the day?

Where are our benevolent associations for the relief of suffering humanity in our midst? Where are our organizations for the spread and support of our philosophy in remote and sparsely settled portions of the country?

Where are the associations for the support of our old infirm and destitute mediums? Spiritualists, as a sect, are now closed out from participation in all the benefits of benevolent associations of trinnitarian denominations. And they are even denied the poor privilege of even adopting orphan children of such charitable institutions, as was illustrated in the recent case of Mrs. Watson in California, an account of which many no doubt saw in the papers.

What are we doing to educate our children and young people in the principles of our faith, or to counteract the influence of what is instilled into their young minds in orthodox Sabbath schools? An influence that often prejudices them through life.

Our lack of organization and concert of action has even encouraged some bigoted and ignorant members of legislative bodies to attempt to pass laws prejudicial to Spiritualism, notably in the State of Ohio; and again, while as a sect, we are not blessed with a large amount of this world's goods, there are some in all communities that are able and would, under proper conditions, sometimes make handsome donations and perhaps endowments. But with no provision for the custody or management of an endowment fund, it is not probable any will be created. But I need not enumerate the advantages that would result from a well organized national association of Spiritualists and I cannot magnify too highly its importance in placing the philosophy before the inquiring minds of the present age in a proper light and forever set at rest the base calumnies that have so long defamed its spiritual origin, and the effort to malign the fair fame of those who have found in its teachings the first and only satisfactory evidence of the immortality of the soul, tend a communion with those who have passed to the higher life.

The only valid arguments I have ever heard against such an organization originated in the attempt of some party or person to dominate and engraft into the principles of an association in its earlier development, some obnoxious feature or creed, entirely foreign to the object of the organization, if not immoral and demoralizing in its effects upon society. As for instance, the effort of Victoria Woodhull and others, when they attempted to force upon a national organization the pernicious doctrines of permiscuous intercourse, or free love, political enfranchisement of women, etc.

In answer to the assertion that is sometimes made that spirits are opposed to organization, I will say my observation leads me to the conclusion that spirits do not always agree in what is, or is not best, in regard to affairs pertaining to this life. Neither are all spirits wise, and why should they be? They were not all wise when they left the earth life and many have not become so yet. But we have the satisfaction of knowing we have many wise and practical guides and spirit friends on the other side of life, who are interested in all that is being done for the advancement of this great cause and who are ready to render assistance in all legitimate efforts for that purpose. But at the same time they recognize the propriety and the necessity of such movements being inaugurated by those who are to be the principal benificaries and who must be the managers.

If further argument was necessary to show the great advantage, the necessity of a national organization, it is only necessary to refer to the many organizations throughout the country, both political, social, religious and benevolent, none of which could exist a day without organization, and with it and with our principles spread upon our banners and published to the world, Spiritualism would soon make itself respected among other denominations, and through the influence of our spirit friends we might hope soon to advance to the front among all other sects.

To persons living in the East or in large towns and cities, where frequent opportunities are afforded of engaging spiritual communion through good mediums and public lectures, the formation and maintenance of a national organization seems of much less importance than to those who take the broader view and realize the great necessity of extending these inestimable advantages to remote and more sparcely settled portions of the country. Missionaries are needed throughout the West and thousands are starving for a knowledge of that faith they have only an imperfect perception of. Another and a more enthusiastic class who think the millenium is rapidly approaching through the agency of spirit power, independent of mortal assistance, claim it is labor lost to attempt any efforts in the way of organization. But as I have shown before, all successful human efforts in religion, philanthrophy, politics or social life, has been through organization, it would seem a safe rule for Spiritualists to adopt.

CASSADAGA CAMP.

The Cassadaga Spiritual Camp Meeting seems to have been a great success this year. The secular journals give long and respectable reports of the proceedings from day to day, and the camp is largely attended by the general public, especially on Sunday when two or three thousand people are reported to be present. Certainly the Spiritualists have reason to be proud of their success at Cassadaga. The camp was started there some ten or twelve years ago with a very small beginning and has now grown to large proportions. In fact, it is a beautiful little city, located in a most delightful grove on the shore of that charming sheet of water, Cassadaga Lake. These camp meetings last for some six weeks and during the whole of that time Cassadaga is one of the most interesting places in this country in which to spend the hot season, and a great many people who are not Spiritualists improve this grand opportunity to enjoy themselves. Recently there has been erected on the grounds a first class hotel, which is kept in the best of style, and it is sufficiently commodious to accommodate all who may desire to be entertained there. Then in the hundreds of cottages on the grounds commodious rooms can always be procured at very reasonable rates, and table board can be had at the hotel or at some of the cottages. Our spiritual friends are entitled to great credit for what they have here accomplished. And we are glad to notice that Spiritualism is not the only subject discussed at their meetings. Most questions that relate to the interests of humanity get a hearing on their rostrum and in their daily conference meetings. And now, that our spiritual friends have made such a magnificent start at Cassadaga, why should they not invite all classes of Liberals and Freethinkers to unite with them and make their camp the Liberal Chautauqua of this country? We hope we shall be pardoned for asking this question.—Freethinker's Magazine.

Written for The Better Way.

SOME THOUGHTS ON EDUCATION.

JAMES MADISON ALLEN

A rational, thoroughly comprehensive system of education should be perpetual—a practical life-work—in which both children and adults would participate daily and involving the symmetrical and harmonious development and right use of every organ, function and faculty.

Physical, social, intellectual and spiritual culture, rational enjoyment and usefulness should be the leading lifelong object and pursuit, rather than accumulation of material wealth and the indulgence of perverted appetites and passions. Life should be viewed as a continual home school for both sexes and all ages.

Education—let it be repeated—should be perpetual, commencing, indeed, at the very beginning, if there be any, and terminating only at the close, if there were any, of individualized existence each day, each hour, each moment, every word, every thought, every deed, everything contributing its quotua of instruction and influence for the building up of a harmonious, symmetrical, well cultured and disciplined interior and exterior self-hood, instead of, as now, a something to be acquired and finished during a few of the first years of life immediately following infancy; a something to be externally put on like a garment and worn like tinsley, flounces and flummery for display.

That person alone is educated who is developed from within; not enveloped from without. Man is as a germ, to be unfolded; not as a house, to be plastered, painted or whitewashed. Education is a quickening force, invigorating and evoking the latent energies, talents and characteristics, enabling the individual to think his own thoughts clearly and to live his own life beautifully, bravely and truly; not a mere tunnel through which to pour into the brain life of the pupil the thoughts of others, the ideas, theories, fancies, prejudices, superstitions of the world around, leading to an indiscriminate apeing of authorities, a blind following of precedents, a general dearth of originality and weakness of intuition, a habitual obedience to the public conscience and disregard of the private conscience (voice of God in the soul).

They are not best educated who know best how "not to do it;" who are the most worldly wise, the most thoroughly posted in the knotty ways of the naughty world; the best able to do villainous things in an entirely legal and respectable manner; who are most useless in society, producing neither things nor thoughts of value and serving no purpose but to teach, illustrate and perpetuate errors, evils and wrongs, grown gray and venerable with age, and to live by their wits from the labor of others. He, she, is best educated who knows best how and feels most inclined to increase the sum total of the world's progress, comfort and happiness. They who work with head or hands to that end are well educated; are good educators. They who will not work with brain or hands to that end are not justly entitled to taste the food that others have provided; to wear the clothing that others have made; to be sheltered by the roof that others have erected; to enjoy the luxuries that useful people have produced.

It is more honorable to plant an orchard or vineyard and take care of it than to plant the heel upon the neck of an enslaved people; more honorable to make shoes than to make laws; more honorable to talk common sense in good English than jabber nonsense in bad Latin or French; perhaps as praiseworthy to construct a dining table as a table of logarithms. The arts are science applied—theories, plans or systems of truth or of life actualized, materialized, reduced to practice. The true artizan therefore is a scientist and the true scientist is an artizan.

A system of education is demanded, embracing all useful arts as well as science, literature and philosophy, and giving to every man and woman, girl and boy a thorough practical knowledge of the use of tools, implements and utensils, machinery, instruments and apparatus and the consequent ability to be useful and equitably self-supporting in some one or more of the many departments of productive industry.

NEWS ITEMS.

The record of fast ocean trips has been again broken. The Teutonic made the passage across the Atlantic in 5 days, 16 hours and 31 minutes.

The Chilian war seems to be over, terminating in a victory for the "rebels," who are now called Congressionalists in consequence. That's business, though.

A late decree of the German Emperor forbids the use of baptismal names of a political character. In future the only legal names will be those taken from the Bible and from princes and "loyal" statesmen, generals and patriots. This measure is intended to put a stop to the pratice prevailing among Socialists of giving their children the names of pro-revolutionists.

Very recently a person was charged at Bow Street Police Court with "unlawfully pretending and professing to tell fortunes." It appears that, if a person gets his living by forecasting the future of a pack of fools and asses in this world, he is committing an unlawful offence, and is regarded as a rogue and a vagabond. But, if he puts on clerical habiliments and draws a large stipend for telling the same fools and asses their fortunes in kingdom come, he is regarded as a saint.—Two Worlds of England.

The time is near at hand when sensationalism will lose its flavor. It is essentially a fraud upon the public, and that fact will sooner or later be recognised. There are readers who like to have their interest aroused by tales of crime, by wild suspicions, and by dark hints, but when they realize that matter of this kind is not designed to give them information, but to deceive, they will begin to protest against such imposition. The truth is strange enough in most cases, even when unvarnished, to satisfy those who delight in the extraordinary. —San Francisco Bulletin.

A man named Watts quarrelled with his wife and finally murdered her. The London Daily Telegraph says: "Prisoner did not deny the crime, and was found guilty and sentenced to death. He said: 'Thank God! I am ready to meet her.'" We wonder what his feeling will be when he meets his poor murdered wife, and how he will feel when he finds that the Christian promises of salvation, which has evidently buoyed him up with false hopes, are all unfulfilled, and he has to face the consequence of his actions.

Mathilde Conrad, the handsome young woman who attempted suicide in Central Park, New York, last Saturday by taking oxalic acid, was held in $500 bail for trial yesterday in the Yorkville Court. She told the Justice that she had been employed at No. 251 West Twenty-fourth street, and that she had been cheated out of her wages. Failing to obtain her money herself she got a collector to secure it and he did so, but absconded. Then her sister, on One Hundred and Twenty-fourth street, not only refused to loan her $5, but upbraided her for having been fleeced. Penniless and friendless she became desperate. And now this unfortunate creature will be sent for a term to the penitentiary as a criminal to sojourn among criminals, and solely because she has been crimed against. When released there will remain a stigma on her that will probably retard her material progress, and she will again become desperate, with better results, perhaps. Such is human justice.

On the steamer Grand Republic, plying between New York and Brooklyn and Rockaway, the other Sunday the band struck up a waltz which brought four couples to their feet. When Captain Pease saw eight persons dancing the music was abruptly stopped. "No dancing allowed on these boats on Sunday." A young official of the boat said: "Our company is controled by influential Brooklyn church members. You can bet that Sabbath-breaking on these boats will never be permitted. It was only three weeks ago that one of our best directors heard that dancing was permitted on the Grand Republic and the General Slokum on Sundays. He stopped it pretty quick, and it will be stopped for all summer." Very few of the stockholders of this corporation believe in Sunday outings for themselves or their families. When the dancing on the Grand Republic was stopped a whisky and a beer bar were in full operation forward. Employees of the boat said that the bars were owned by the Company.—Truth Seeker.

PERSONALS.

Contributions received: J. W., S. A. M., G. L.

Other camp and society correspondence will be found on the sixth page of this issue.

Miss Maggie Gaule has returned from the camps to her home in Baltimore, 514 Dolphin street.

Old Spiritualist papers free! Address U. G. Figley, Defiance, O., enclosing stamps to pay for postage.

Several of our regular camp reports have failed to reach us in time of going to press, Cassadaga and Onset. No accident, we hope.

Dr. H. W. Carter writes a grand eulogy on the work of Mrs. S. Seery at Cassadaga, and says she deserves all the patronage bestowed upon her.

Mr. G. Schaff of Chicago says the official treasurer may consider him one who subscribes $5 towards representing Spiritualism at the World's Fair.

Special attention is called by those interested in the Mount Pleasant Park Camp Meeting Association to the letter of Mrs. A. H. Luther in another column concerning the same.

Mrs. J. H. Stowell has returned from Cassadaga camp meeting and will be pleased to see her friends at 468 Baymiller street. She brings greetings from friends abroad to their friends in Cincinnati.

E. S., of Brooklyn, N. Y., writes that Mrs. Mary A. Webster is not only a fine platform medium but a developing medium as well, and entertains her friends in private in a manner that is calculated to do much good.

Next Sunday Mrs. Helen Stuart Richings opens the season for a resume of regular services at G. A. R. hall, 115 West Sixth street. Mrs. Richings needs no introduction to Cincinnati people, as they all know her and like her as much they know her, with a tendency for continued growth.

Still Use Sedan Chairs.

Of all the interesting things that the watchers in the courtyard saw at a recent ball at the Saxon Court, nothing compared with the Sedan Chairs. Three of these relics of antiquity arrived one after another borne by lackeys in livery, and being set down in front of the palace entry, open flew the coroneted doors, and out burst three resplendent ladies in brocade, jewels and feathers, tripping lightly up the stairs with high-heeled slippers on, alas! not on their little feet! Half a dozen of the oldest families in Dresden still use these chairs, reminders of bygone days, in the evening, not often in the day time. The Queen has a Sedan chair, borne by four lackeys in court trappings of buff and gold. It is quite the superior of any other so far as guilding and decorating is concerned, and her majesty sits upon its cushion with an ease no less than that she assumes in her smart English brougham.—N. Y. Home Journal.

SENSATION IN ALBION, MICH.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is the case of Mr. George Young, of Albion, Calhoun Co., Michigan. The following is what Mr. Young says:

> For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from [illegible] to [illegible] pounds. The local physician called my complaint liver, heart and kidney disease—in fact all manner of diseases—but after I had paid out a great deal of money they said I must die, and that very soon. Just at the this time one of Dr. Dobson's circulars fell into my hands. I was no believer in Spiritualism, and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetised remedies. I commenced to take them and in a very short time began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and know that Dr. Dobson cured me. I took four months of his treatment two months after I was well and it has nearly if not quite made me a Spiritualist. Since I got well Dr. Dobson has been here to see me, and I attended one of his slate writing seances, which to me was wonderful. My cure made an excitement in town, and by its means Dr. Dobson has had over one hundred patients here, and has been successful in curing or greatly benefitting nearly everyone. Myself an wife will never tire in doing everthing we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his spirit band of doctors that I am alive.
>
> Albion, Calhoun Co., Mich. GEO. YOUNG.

The foregoing is one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefitted." "The lame walk the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa Record.

See advertisement in another column.

B. & O. S. W. Excursions

To the Valley of Virginia, August 25th, September 15th and 29th.

No section of the country is attracting more nor receiving a more steady substantial boom than the fertile Valley of Virginia, and the Baltimore & Ohio Southwestern R. R. offers three remarkably low-rate excursions on August 25th, September 15th and 29th, tickets good returning thirty days with stop-over privileges east of Parkersburg and all parties desiring to purchase homes, make investments or travel for health or pleasure, should take advantages of those opportunities.

For full particulars, address O. O. McCarty, G. P. A., Cincinnati, Ohio, or M. V. Richards, Land and Immigrant Agent, Baltimore, Md.

STATE OF OHIO, CITY OF TOLEDO, }
LUCAS COUNTY, }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

[Seal.] A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucus surfaces of the system. Send for testimonials,

F. J. CHENEY & CO., Toledo, O.

☞Sold by all Druggists, 75 cents.

FOR SALE:

1-2 of a Silver Mine.

Will sell to Spiritualists for $15,000, or will sell $5,000—1-6th of it, the proceeds to be used to develop it. It is located in Colorado, and there was $10,000 taken out by 5 men within 5 months some time ago; 31 tons of ore, with an average run of $[illegible] per ton. The mineral is in sight, and can be dug from the surface. I am too old to manage it, and desire some partners to help work it. The digging is easy—costs $6 per lineal foot in tunnel on the vein; railroad up to the mine, and village near it. The prospect is splendid to take out lots of ore from the start, and if some parties desire to join me in it, I think it will result in a bonanza to the owners. It is time Spiritualists made some money, and here is the chance. Will show any man the mine and if not found as represented will pay expenses. For information address the owner

E. G. GODDARD,
East Saginaw, Mich.

[The above offer we know to be true and made in good faith; as Mr. Goddard is known to us as a business man of strictest integrity, thoroughly honest and honorable in all things—a Spiritualist.—ED. B. W.]

Correspondence.

Verona Park, Me.

A large and appreciative audience gathered in the pavilion Monday afternoon to listen to Mr. Dean's closing lecture, the subject being "The two distinct features in all religions, the interior and exterior." He said: "I prefer to get face to face with God through nature, for then I am in harmony with both. A philosophy of spirit and nature is not effected by creeds. There is a spirit of emancipation rising up in the human race to-day marked by intelligent thinking and increased intellectuality. The brain is more susceptible to culture as well as to reception of spirituality, assertions and dogmas are brought to the bar of reason and judged.

"In all religions, Mosaic, Mohammedan, Confucian, and back to so-called heathenism, we find two distinct features, the interior and the exterior. In the Mosaic the exterior was purely sensuous, while by penetrating into the "Holy of Holies," guarded by winged cherubim was found the divine essence of an interior religion seemed to be entirely lost at one time, and the worship became exterior and sensuous, altars smoking with sacrifices of blood with slaughter that could not be endured and would not be tolerated to-day in any civilized community. This sacrificial worship, purely formal and material, was presided over by a priesthood, hard-hearted and cruel.

"The Bible is a good book to study for its historical lessons. Throughout the Bible exterior worship is denounced by the inspired prophets. Jesus denounced this worship, with its corruptions, in the strongest language and voiced the condemnation of the highest hosts of heaven. He followed no outward observance of religious service. Spiritualists have but revived his teachings, that the interior is superior to the exterior. The life of Jesus and his disciples exemplify the superiority of the spirit over matter. Spirit can control matter. This world is a great hospital. We do not have sound bodies. No physical machine is perfect at the commencement. Who is the greatest benefactor to the race? The one possessing the most social influence, the highest position in the nation, the most intellectual culture? No, it is the man or woman who alleviates the greatest amount of soul-sorrow; pours the greatest amount of blessings into the human heart and stops the greatest amount of pain in the human system. Such was the Nazarene, followed by countless thousands who were healed by the exercise of his beneficent power. He occupied the highest round on the ladder of healing. Sight, hearing and volition were restored at a word from this mighty medium and benefactor. The phenomena presented by Jesus is identical with the phenomena presented to the world. The disciples were gathered together in an upper chamber, the door was shut, Jesus appeared in the midst of them; convinced the doubting Thomas by positive evidence of his identity. By the superior power of his spirit over matter he ascended out of their sight and entered the unfathomed, etherial atmosphere of spirit.

The Christian Church of to-day has these two distinct features; it has absorbed the external formalism of Judaism. And since the time of Jesus the drift of the Christian Church has been sensuonsward. The foundation of the Jewish religion was "vicarious atonement." All sins could be atoned for by the sacrifice of a dove, lamb or bullock, according to the standing of the sinner. The priests themselves were guilty of the most heinous sins, for which, by sacrifice, they received absolution. Not ceasing their misdoings they kept on and on sinning and sacrificing and growing more and more corrupt.

"The Jewish doctrine of "vicarious atonement" has been incorporated into the Christian religion, and Jesus of Nazareth has been made the grand sacrifice for the sins of the world—a God offering himself as a sacrifice to appease an offended deity. The Christian Church to-day is governed by the teachings of Paul instead of Jesus of Nazareth. Are the Christians of to-day going about the streets healing, relieving and comforting humanity? The magnificent temples dedicated to the worship of the humble Nazarine surpass the most magnificent Jewish synagogues. What do they do for God's poor? What care, comfort and nursing, or even welcome is extended to suffering humanity in these houses of worship? The whole drift of Modern Christianity is sensuous and exterior. Purse-proud millionaires march grandly up the aisles and occupy the richly upholstered pews. Should Jesus of Nazareth presume to enter one of these pews the pompous occupant would call the Janitor to "take that poor fellow out and give him a seat somewhere else." How much of the spirit of the Nazarine is left in the churches? His true followers are chained and manacled by laws made by the followers of mammon. The worship of the Christian Church to-day is almost wholly exterior.

"In Spiritualism also we find these two features as in all other religions. The interior on the borders of the spirit land, sanctified by the ministry of angels. Let a broad spirit of charity run from us with tenderest pity for those who blindly call themselves Christians. Spiritualism was obliged to have an exterior disclosure to prove, as did Jesus, that the spirit of man is superior to matter. Through the phenomena people have been and are convinced that spirits can return, can rap, can communicate; that the spirit which God created is superior to matter, and on returning from the body still exists as an individual entity. Phenomena is the exterior of Spiritualism; if it is cultivated to the neglect of the philosophy, and if temples are built and halls consecrated for the exclusive manifestation of phenomena, then is Spiritualism dead. But in harmonious unity it is a blossoming garden of beauty in the realm of eternal peace. Spiritualists should unite, not in churches for exterior worship, but in organizations for the propagation of spiritual truth and the unfoldment of spiritual power."

Monday the cottage of Mrs. L. Shaw, of Winterport, was dedicated with interesting and appropriate services. Remarks were made by Col. La Gros, who erected the cottage in which he gave the credit of the artistic conception to the guidance of a spirit architect. Mr. Dean, after impressive words on the sanctity of a home for mortals, and the still more sacred associations clustering around a home dedicated to our spirit friends, named the cottage "Gate Beautiful." Dr. Ware alluded to the beautiful song, "Sweet Home," paying a tribute of loving sympathy to its homeless author, John Howard Paine. Mrs. Shaw thanked Mr. Dean for the name, and said that the harmonious spiritual atmosphere and sympathetic words of her friends more than paid her for the care and anxiety attending the erection of the "Gate Beautiful." After singing "Home Sweet Home" the friends dispersed. In the evening a very interesting and instructive social gathering was held at the cottage of Brother O. C. Eddy, of Brewer.

Tuesday Morning Mrs. Matilda H. Cushing read a paper entitled "Life," tracing its manifestation in the universe of matter up to man its ultimate conscious expression, life, the divine gift of the infinite spirit of wisdom and love, with its unlimited possibilities are ours. What shall we do with it? Let Spiritualism be to you a glorious reality, raising you above the vicissitudes of earth life. Rejoice in the upward progress of your loved ones, either here or in the life beyond. Live for the present. Make it a grand and glorious success. Dedicate thy life to the cause of truth. Fill every day with earnest work, sanctified and ennobled by an unselfish devotion to humanity, so shalt thou rise superior to death, disease and disaster, and entering into the temple of harmony and enjoy thy undisputed heritage, eternal life."

In the afternoon a very satisfactory test seance was given by Mrs. Hurd and Mrs. Buck. In the evening a social circle was held in the cottage of Mrs. Stubbs, of Bucksport.

Wednesday evening Mrs. I. C. Hurd gave a fine inspirational discourse. Taking for her theme the superiority of the spiritual philosophy over other religions in the influence it was calculated to exert upon the lives of its believers. She gave a graphic exposition of the intense selfishness generated by the teachings of old theology, and urged her hearers to live always as in the constant presence of the pure and holy spirits who have passed on. At the close of the address Mrs. S. E. Buck gave some words of earnest counsel followed by psychometric readings, a number of articles having been previously placed upon the stand. Mrs. Hurd also gave some very satisfactory tests. Miss Lena Fowler, of Medway, presided very acceptably at the organ.

In the afternoon Mrs. Matilda H. Cushing read a paper, entitled "Heresy and Heretics," tracing the evolution of truth through a series of so-called heresies, from the time of our first parents in the Garden of Eden to the present day. She said: The world of to-day is alive with advanced thought. Men and women are venturing out upon the open sea, with reason and commonsense at the helm. Old land marks are in danger of complete annihilation in the light of the dawning twentieth century. Heresy, word of terrible import, threatens to undermine the very foundation of that sacred edifice the church. The light of truth is fast dispelling the darkness of past ages.

"In nature's divine revelations" Andrew Jackson Davis has given the most complete scientific presentation of truth that mankind has ever received. And when we take into consideration the fact that it emanated from an uneducated boy, about eighteen years of age, we ask, "Whence came these words of wisdom?" How can we account for this truly unaccountable manifestation, save by the rational and evident conclusion that it was inspired by higher spirit intelligence. Even now the teachings of the harmonial philosophy permeates the religious thought of the age, and are accepted by scientific, philosophic, thinking minds.

Unless you can forego old prejudices, can recognize and accept truth when you find it, meddle not with our philosophy and attempt no investigation of our phenomena. But do not pronounce that false of which you know nothing, or consider that impossible which you have not the moral courage to investigate.

This heresy, like those that have preceded it, is destined to grow, till, universally received, it shall no longer be branded heresy, but shall bear the indellible stamp of truth.

Our social conference meetings have been characterized by earnestness and harmony, and a sincere desire for spiritual enlightenment and growth. Professor Kenyon, of Rhode Island, has just arrived and we anticipate much pleasure and profit from his philosophical utterances.

M. H. C., Sec'y.

Sunapee, N. Y.

Vice-President Cobb gave the address to-day. Subject: "God's Love Universal." It knows no partiality. Nationalism is the unfoldment of this great element; Spiritualism has come to us as a preparatory advance for its coming; we could not have true Nationalism without it had prepared the way. Nationalism is the response of nature, true to itself; an elevation above all selfishness according to a law that knows no distinction, but rather seeks for the elevation of all the human family. These—Spiritualism and Nationalism—go hand in hand as twin sisters, together bound, working for the highest promotion of God's love made manifest in the heart of humanity.

Wednesday evening—Moonlight excursion and entertainment.

Thursday evening, August 20th—Mrs. Kate R. Stiles was the lecturer of the day and delivered a fine discourse on the higher purposes of Spiritualism; also spoke on the manner in which spirits leave from the mortal body; these subjects were given by the audience in closing. Mrs. Stiles gave a number of correct psychometric readings. In the evening the usual dance and the National Developing Circle consumed the closing hours.

Friday evening, August 21st—The services were held in the pavilion. Mrs. Thomson, of Boston, occupied the platform. Subject of lecture: "Who are the Blind?" Mrs. Thomson is a pleasant and interesting speaker and held the attention of her audience. Our blind friends, Prof. J. W. Maynard and Mr. C. E. Coffin, listened to the discourse with deep attention and expressed themselves as highly pleased with the discourse. A strong developing power appeared centered upon the platform to-day. Prof. Maynard and Mrs. Thomson were brought strongly under the influence; it was also strongly felt by others. In the evening a conference meeting was held with large attendance. These meetings are much enjoyed by the people at Sunapee camp; there is nothing stiff or primal about them. Brother Cobb always has something interesting to say while the others are waiting for the spirit to move; some experience to relate that is a help to those who are beginning their search after truth, and so the interest never flags, but continues to the close. By request Prof. Maynard closed the conference to-night by singing that ever charming song, "Then you'll remember Me." We were happy to greet Mrs. Geo. A. Fuller, who arrived on the grounds to-day.

Saturday, August 22d—The meeting to-day was a sort of conference; no regular speaker, but short addresses from most of the lecturers, who are at present here. Mrs. Thomson also read a selection from Milton's Paradise Lost. The meeting closed with psychometric readings by Mrs. Kate Stiles, all of which were correct and satisfactory. Our old friend, Dr. Geo. A. Fuller, is with us once more coming on the home steamer from Queen City Park camp.

Sunday, August 23d—Another pleasant Sunday, the fourth of our campmeeting. Nature has been kind this season; she has withheld her storms and tempests; they have not been permitted to interfere with the services or the exercises of the camp, and of all the fine weather that we have had, to-day has been the most perfect. Mrs. Kate R. Stiles occupied the platform at the morning service, which was held in the grove. Dr. Prentiss had decorated the speakers' stand even more elaborately and charmingly than ever before, which had seemed impossible, but his desire to do honor to his old friend, Geo. A. Fuller, who was to speak in the afternoon, impelled to something still more elaborate. Mrs. Stiles gave a most interesting discourse on the possibilities of the spirit while in earth life. It was a fine lesson in spiritual science and no doubt gave new thoughts to many of her hearers. Mr. F. A. Wiggin followed with tests. His tests are remarkably clear and direct, greatly reminding one of those given by John Slater.

At the afternoon service the grove was filled to overflowing; the steamers had poured their multitudes upon the grounds in their several trips, and wagons and vehicles of all kinds and descriptions had deposited their occupants also. Mrs. Julia Morrill, at the Blodgett Farm House, counted over 300 teams pass the house going in to camp inside of three hours. This has been the great day of the meeting, owing somewhat to the pleasant weather, but largely to the fact that Dr. Fuller has advertised to speak on this date. For nine years he occupied the position of President of Sunapee campmeeting and his friends about here are legion; they turned out in full force to-day, the steamers bringing them over by hundreds, to say nothing of those that drove in teams. At the afternoon service the auditorium was more than full; people were standing on every side. Dr. Fuller opened the exercises with fervent invocation, followed by an able and eloquent discourse on Spiritualism. He was warmly received by his old friends, who manifested their pleasure at his presence by hearty applause. Mr. Wiggins again gave some very remarkable tests that compelled recognition.

In the evening the National Developing Circle met at the Churchill cottage; it was one of the most interesting circles held this season; several were controlled in various ways; one lady by an ancient spirit who made quite a speech in his own language; others saw and described spirits. Dr. Fuller, under control of his little Indian guide Namona, gave some very beautiful tests and closed by giving a charming poem of her own production. A fine and powerful influence was present. Among those whom Namona saw and described in the circle was Dr. Bliss, Little German Doctor and others of the guides of the movement.

A conference meeting was also held this evening with short addresses by Mr. Cobb, Mrs. Thomson, Mrs. Stiles, Mr. Wiggins and others.

J. D. CHURCHILL, Sec'y.

Mt. Pleasant Park Campmeeting.

An opportunity through your columns to speak to the Spiritualists of Indiana will be received with gratitude.

Our campmeeting has passed with a success in every department beyond any contemplated anticipation. That the same strength may continue we need the co-operation of friends in all parts of the State. This movement being based upon and controled by the State Association of Spiritualists, hence not a local matter, and the members of this association in the most remote parts of the State have equal privileges in voicing its entire management and necessities as those living in the vicinity of the camp ground. By the power of the Association I was continued Chairman of the Finance Committee, and make this proposition to you in order to raise three thousand dollars in money to pay for the thirty acres of land now purchased and controled by the association to be used for the annual campmeeting and educational purposes. I will use the month of September in canvassing the State and any locality where the friends will assure me a donation of $25 for this purpose, and give one free lecture, with a home, while with you without charge. This lecture can be from any of the questions now agitating the multitudes. I speak from many interesting and attractive subjects, among which is "The danger and destiny of the American Republic." I want a route that once passing over will take in all localities, giving a response, to avoid traveling expenses, and make all possible points in the limited time. I am at Michigan City a few days, commencing the 15th of September. Shall hope for a response in the northern part of the State until that time, but a request anywhere will be responded to. Let me hear from all localities as quickly as possible by addressing me at my home, Crown Point, Ind.

P. S.—I have one thousand dollars already raised. Also any Spiritualist giving $15 for this purpose shall be entitled to a life membership of this association.

This proposition I extend to points in proximity to us in Michigan, Ohio and Illinois. I anxiously wait a reply.

MRS. A. H. COLBY-LUTHER.

Ashley, O., Campmeeting.

August 23d—This camp had a baptism of rain all day, testing the quality of the numerous tents, and also the zeal of the goodly number of campers now already settled in, all tents being occupied. More tents are sent for to be here to-morrow.

As per program the meeting was opened at 10 a. m. by Bro. D. M. King, giving a careful explanation of the objects and aims of the camp, the wording of the constitution and rules governing the National Spiritualist and Religious Asssociation, its success thus far and encouragement for the future. Among the good things he said he was equally interested in all the forward Spiritualist effort and work elsewhere. This met a hearty response in the audience. After the noon hour the meeting closed by singing a song, Prof. Haroun at the piano, Mr. Highly, cornet, and the choir.

The attendance was more than doubled in the afternoon to hear Mrs. Sheehan and be captivated with a grand discourse on "True living, right doing and being spiritual." The invocation, singing and discourse, all were in harmony, producing a profound effect on everyone in the meeting. The evening was set apart for seances and circles.

Representative Spiritualist workers are here already from various parts of the State, as follows: D. M. King, Mantua; T. H. Morehouse and wife, Marengo; J. P. Allen and V. A. Farr, Springfield; Mrs. Adah Sheehan and Mrs. Dr. Jennings, Cincinnati; Mrs. M. E. Clements, Mrs. Grove, Mr. and Mrs. Wooley, Columbus; Dr. J. W. Foraker and wife, Corning; Mrs. Parker, Mrs. Larnder, Mr. Chase, spirit photographer, Cleveland; Mis. Lawrence and others, New Castle.

Many people in the vicinity are interested in the meetings, and are coming in. Mrs. D. M. King and others are to arrive Monday. The Board are so far encouraged with the prospects and start of the work here as to propose to buy grounds here or in the central part of the State for permanent use. They are very desirous that all throughout the State become interested in the matter; either come or send word that they will help.

There is also a probability of continuing the camp one week longer than advertised, with added attractions.

JOHN P. ALLEN.

The Liberal, Mo., Campmeeting.

The first week of the encampment has passed, and in every sense it has been a success. The speakers have given the richest of thought, and in abundant quantities; and the conferences have been a school. The platform has been entirely free, and there has been perfect harmony.

In the department of music, Mrs. Petitt and Mrs. Orvis make a great team. If there are any musicians around that they can't utilize they are adamant indeed. On every hand the music is spoken of in the highest terms.

On Sundays large delegations come in from the surrounding towns; St. Louis, Kansas City, Fort Scott, Pittsburg, Topeka, Joplin, Carthage, and Oklahoma are well represented. They are here from all parts of Kansas. It is only five miles to the Kansas State line.

Mrs. Orvis is teaching a class on mediumship. She commenced with twenty students, and could have had as many more with more effort.

Mrs. Graham makes a model cashier.

The dining hall is finished like a parlor.

Lyman C. Howe and Mrs. Jennie B. Hagan-Jackson will be here from the first of September to the close.

E. W. BALDWIN.

Hall's Hair Renewer is free from alcohol and dyes that injure the skin. It is scientifically prepared, and will restore gray hair to its original color and vigor.

Cincinnati, O.

The Psychic Research Society of Cincinnati, will celebrate its 2d anniversary on the 13th inst., by having an all-day meeting, commencing at 10 a. m. with a medium's meeting and a general love feast.

At 3 p. m., a lecture by the regular speaker, Mrs. Adah Sheehan, will be given, also psychometric readings.

At 7:30 p. m., a general meeting with tests by Mr. Willis and other noted mediums. The whole to wind up with a literary and musical entertainment on Monday evening, the 14th inst. All Spiritualists are cordially invited to join with us in our endeavor to spread the great truth our religion teaches.

The object of this society is to search for the truth and make it known to the world; it will make mortals happier and better in this world and in the world to come.

Come one and all, you will be welcome.

The Ladies' Aid Society met Wednesday, August 26th. Our worthy president, Mrs. McCracken, presiding. Business having been previously postponed until September 2d. The hours were spent sociably and spiritually, Mrs. Kibby giving a number of tests which were recognized. Plymouth Weeks has gone on a ten-day visit to her mother.

ANNA ALLEN.

The many friends of Mrs. A. E. Kibby, who met at G. A. R. Hall last Sunday evening to hear that lady, were only reassured that as a test medium she has few equals. Her readings were excellent, and without any exception were acknowledged correct. Mrs. Kibby is a Cincinnati lady and well known, and an earnest worker in the cause of Spiritualism, and those who missed the meeting Sunday were the losers by not being there. Mrs. Kibby has had many calls, and in a few days leaves for work in distant cities.

A large and intelligent audience greeted Brother Laishbrook last Sunday afternoon, at the Psychic Research Society, he being the speaker on that occasion.

His lecture was very interesting throughout; he asserted that Spiritualism was a science and a religion, and that it was demonstrable and could be proved as well as any other science. He beautifully illustrated the power of the human mind, and clearly showed that our thoughts were positive forces. Hence if we send out evil and malicious thoughts they would find lodgment in some other brain, thus influencing evil in others. A look or a frown, or an evil thought might pass from us as a fleeting cloud, but might fall upon some sensitive brother to his injury. Thus every man became his brother's keeper; and it was clearly our duty to try and have only pure thoughts, and teach brotherly love, for this was the lesson continually admonished by the spirit world.

Much of Mr. Laishbrook's discourse was of a scientific character, introducing the law of nature that governs the spiritual conditions in man. Such as magnetism, attraction, repulsion, etc., which cannot be described in this brief synopsis.

Mrs. Kopp next took the platform, and gave a number of tests of spirit presence that were very interesting. This lady has been of much assistance to the society during the absence of Mrs. Adah Sheehan, and has the heartfelt thanks of all. Mr. Laisbrook is also held in high esteem for his kind and gentlemanly qualities, and the society thanks him for his kindly efforts in their behalf.

The Ladies' society for Psychical Culture meets next Thursday in Douglass Hall at 1:30 p. m., instead of meeting at Mrs. Sheehan's. All are invited.

Anniversary services on Sunday, September 13th (all day service), concluding with a grand musical and literary entertainment on the evening of Monday, September 14th.

The Committee on Decoration, etc., will please meet Saturday, September 5th, at Mr. Aaron Willis's residence, east Third street.

JAMES ASTON.

Apotheosis.

Seth N. Allen, of Maple Rapids, Mich., for thirty-five years a Spiritualist and a man universally respected, went out on the 26th of August to get his horse and lead it to the barn, and on his way to the barn laid his body down by the roadside and left it, with his hat on and cane in his hand. He had used the body almost eighty years. He had said many times that he wanted to leave it just in that way.

It had been his request for years that when he left the body some Spiritualist lecturer might be sent for to explain his peculiar views to his neighbors; accordingly the writer went and talked to a large assemblage on "Death and its To-morrow." Comments on the discourse proved that the effort was appreciated.

Father Allen leaves two sons and two daughters, with their families, to mourn the loss of his visible presence; but they do not mourn without hope. They fully understood that he is not dead. He has only changed his clothing.

MOSES HULL.

Testimonial.

29 CHICAGO TERRACE, CHICAGO, ILL.
August, 22, 1891.

B. F. POOLE, ESQ. Dear Sir: The glasses were received last evening, and I cannot tell you how delighted I am with them.

They are so thoroughly restful to the eye, it is difficult to realize I am using any aid to my own sight. They are perfection.

Yours gratefully, MATTIE E. HULL.

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All kinds cheaper than elsewhere. Before you buy, send stamp for illustrated Catalogue to The Powell & Clement Co. 166 Main Street, Cincinnati, Ohio.
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Spirit Quetogua's Wonderful Stellar Remedies will cure you. Send three 2-cent stamps, age, sex, birth and date for a free diagnosis.
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The poor treated free of charge. Magnetized paper sent by mail upon receipt of price. $1.00 by the package.

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TO FORM
CIRCLES,
WHERE THROUGH DEVELOPED MEDIA
They May Commune With
SPIRIT FRIENDS.
Together with a Declaration of Principles and Belief, and hymns and songs for social and circle singing. Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by The Onset Publishing Co., at Onset, Mass. Price 20 cents. Can be had at this office.

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are always relieved at once and a cure will follow the faithful use of
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Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and $1.00, at Druggists.

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Spirit Photographers,
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Sittings, daily, except Saturday, from 10a. m. to 4 p. m. We are permanently located in Cincinnati, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. Foster, 372 Clark street, Cincinnati, O.

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Contains a portrait and life of author; her method of going under spirit influence; twelve lectures; selected poems and communications from her missionary father and mother and other guides. "Terrestial Magnetism," 10 cts. Address author as above.

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It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postage paid, for 60 cents; with directions how to treat the eyes and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa.

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Restore Lost Vision.
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State how long you have worn glasses; or send me your address and I will send full directions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles, $1.10. Address B. F. POOLE, Clinton, Iowa.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,
J. C. BATDORF, M. D.
President of the Magnetic Institute,
GRAND RAPIDS, MICHIGAN.

It is the duty of every woman to look as pretty as she can. If your face is disfigured by blackheads, send $1.00 to **Mrs. B. Bailey, 618 S. College, Nashville, Tenn.** The next mail will bring you a certain cure, which will not injure the most delicate skin. Ask for KELMNO No. 1. KELMNO No. 2 prevents the hair from turning grey, or becoming thin. Send $1.00 and try it, and you will always be a friend to No. 2. No acids or white lead in either preparation.

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Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Saturday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.
No one admitted without recommendation or introduction from some well-known Spiritualist.

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Send three 2-cent stamps, lock of hair, age, name, sex, one leading sympton, and your disease will be diagnosed free by spirit power.
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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
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Correspondence.

Hamburg, Ia.

Your readers in this vicinity may be interested to know that Edgar W. Emerson, the noted platform medium, will be with us in the early part of September and hold a series of meetings at the Opera Hall in this place. All those from a distance who may desire to take advantage of this grand opportunity to hear him can write F. W. Toedt for dates and particulars. F. W. T.

Indianapolis, Ind.

The Mansur Hall Association of Spiritualists have leased Mansur Hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 6:30 p. m.; also circle and seance every Wednesday evening.

Mrs. Ada Foye, well known as one of our best speakers, and without an equal as a platform test medium, will lecture and give tests on September 6 and 13, to be followed by other talented speakers and mediums. All communications should be addressed Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street, Indianapolis, Ind.

Rindge, N. H.

The closing day at the campmeeting was beautiful. There was present the largest audience of the season. At 9 a. m., the East Jeffery Band gave a grand concert for one hour and a half. Then a solo by Mrs. Lovejoy. George T. Albro introduced Frank T. Ripley, of Boston, as the speaker of the day. He gave a fine lecture which was frequently applauded and some most marvelous test were given at the close of each lecture; this closed the campmeeting for this season. Mr. Ripley has done a great work here this season. He goes from here to Etna, Maine, for the whole season of that meeting, where he is engaged.

Mr. Ripley will go West about the middle of September. Those who desire his services the coming fall and winter, will please to address him care Banner of Light, 9 Bosworth street, Boston, Mass. VINDEX.

Summerland, Cal.

I desire to say to your readers that this colony was started not only to uplift humanity, but to give the cause of Spiritualism that standing or position in the world to which it is entitled. To accomplish this we wish it to be owned and controled by Spiritualists.

We have an abundance of natural gas here that will supply fuel to many manufactories and other industries. We could secure outside capital to suply the means to start and maintain such enterprises, but wish wealthy Spiritualists to conduct them and Spiritualist laborers to furnish the bone and muscle to do the work, and the object of this letter is to induce them to investigate these claims, and if satisfied to take hold of the matter. We have most excellent potters' brick and sewer pipe clays in unlimited quantities, and iron manufactories, shoe, tanning, fruit canning and other industries could be profitably worked here. We have both railway and ocean transportation, and now is the time for Spiritualists of means not only to promote their own interests by employing their capital profitably but to aid the cause they profess to love and believe in.

I will be glad to furnish anyone with all the information they may desire in the matter.

Fraternally, H. L. WILLIAMS.

Queen City Park—S. Burlington, Vt.

Those who have wandered about and feel that they have come in contact with much that is beautiful by way of natural scenery, let them not be satisfied until they have wended their way to Queen City Park, situated in Burlington on Lake Champlain, and they, if true lovers of nature, will wonder why they had not found the delightful spot before, especially when they realize that it is occupied by the Spiritualist Association, and is one of the finest camping grounds to be found in the country, having some very fine cottages and a fine hotel, accommodating large numbers, very efficiently conducted by Lucius Webb and excellent wife.

Just now the camp is in the glory of the season. Some of the best speakers of the day are filling engagements there. Among them are Dr. Fuller, Mrs. Emma Paul, J. Clegg Wright and others.

No pains are spared by Dr. Smith, President of the Association, and his genial wife will do everything in her power to spiritualize and elevate the standard of the camp. One of the pleasant features—among other—is the happy way in which Dr. Smith can get up and carry out successfully excursions to and from the camp to other points, showing to travelers the beautiful scenery in crossing the State and Green Mountain. Having been a participant and sojourner at Queen City Park nearly three weeks I know whereof I speak.

The longer one stays and breathes the spiritual and invigorating atmosphere of the place the harder one finds it to break away from its association. Success to the city amid the pines. Long may she sow spiritual seed and reap harvests which will be a recompense to those who are sowers.

JENNIE S. JOHNSON.

Brooklyn, N. Y.

One of the most interesting meetings of the Brooklyn Progressive Conference, took place on Saturday, August 22d, with President Bogert in the chair. Mr. C. R. Miller who has for a long time favored the conference with written messages, obtained through the mediumship of Mr. Cole, by putting paper into a glass box, etc., and although Mr. Miller has at previous meetings explained how the messages were obtained, he could not convince some of the doubting members of the conference, whereupon Captain Dey and Mr. Bowen procured several sheets of paper, taking note of the water mark of the manufacturer upon it; but not being satisfied with this, perforated the paper with pins, then placed the paper in an envelope and sealing the same up with sealing wax, each seal, of which there were three, receiving an impression, pressed thereon by a ring worn by Captain Dey. The letter, this way prepared, was put into the box of Mr. Cole, and in a short time was declared ready to be read. The letter, however, was brought down to the conference and opened, that is, cut open, in the presence of Mr. Bogert, Mr. Bowen and Captain Dey, and found to contain writing from Horatio Seymour and Roscoe Conklin, the one a great leader of the Democratic party, and the other a grand leader of the Republican party. Among many valuable and interesting remarks contained in these messages, both claimed that the immortality of the soul was not one of theory, not one of philosophical study, but of truth, which ages of theological teachings have failed to prove. Mrs. Evans, of the E. D. Conference, read a very interesting address full of high and uplifting thoughts, which was listened to with marked attention; also Mrs Holmes, who gave an account of one of her experiences in the so-called church element, among some of her patients where the truth of spirit presence could not be denied. Mr. L. Sherk followed with another long and extended message, received also by putting manuscript in a box, and which was one of the most remarkable things on record, coming through the mediumship of Mr. W. S. Davis. Among the various remarks made, in this message, the writer asks how can anyone attribute such manifestations to animal magnetism, at the same time urging or making the request that copyrighted copies be sent for publication to the Banner of Light, THE BETTER WAY and the Progressive Thinker, the spirit signing himself as yours for truth, "Halcidoka." E. T. K.

Verona Park, Me.

An appreciative audience gathered in the commodious pavilion at the opening of the campmeeting, Sunday morning, August 16th. At the rear of the platform, which was artistically decorated with evergreens and wild flowers, appeared the motto, "Building for Eternity." The president, Dr. C. F. Ware, of Bucksport, greeted the assembly with a few well-chosen words of welcome. He then said that this seemed a fitting occasion to definitely state a few of the prominent points of belief accepted by Spiritualists who had been so often and unjustly accused of discarding the Bible and believing in nothing. He said they believed in an Infinite Presence called God, a perfect manifestation of wisdom and love, "In whom we live and move and have our being:" that they recognized in Jesus of Nazareth an elder brother setting a perfect example of self-denial in his life of service to humanity; that they believe in present inspiration from the same divine fountain that supplied the prophets of old; that there is no escape from the consequences of violated law; that we carry into spirit life the same individuality we possess in this; that angels are ever inviting those in lower spheres to "come up higher." True Spiritualism has for its ideal the Christ life of perfection, and its temple is the measureless universe of God. The secretary, Mrs. M. H. Cushing, read an original poem composed for the occasion, entitled "Verona Park." The president then introduced Hon. Sidney Dean, of Rhode Island, the speaker of the day. Mr Dean paid a glorious tribute to James Russell Lowell as a poet and a humanitarian, and said that it was good for the world that he had lived in it. After reading the poem, "A Parable," from the pen of the arisen poet, and giving the invocation, he began his lecture, which treated of "Life, Disintegration and Death." Through the five senses we try to analyze ourselves, to search for the I dwelling in the physical body. Nature has a fixed law for everything. The first oak was identical with the oak of to-day. Life is the power that pervades all nature, but of that power we can have no conception. Starting from its faintest manifestation we may knock at every door but never find the primal abiding place of the all-pervading principle of life.

To matter belongs the inevitable change consequent on disintegration and decay. When in accordance with nature's laws the house physical succumbs to this change, we have a divine right to a house not made with hands, eternal in the heavens. Under this law the earth will eventually pass through a process of decay; but the disintegrated elements, subject to the ever developing, universal life, go to form new planets and systems.

All creedal teachings have given a false conception of death; it is but the natural antithesis of life. The blazing light of science and religion is burning away the clouds that have so long surrounded it. Had scientists presented the now generally accepted facts five hundred years ago, they would have been burned at the stake. Death belongs to matter and must come to all that is formed of matter, and was in the world thousands of years before the first appearance of man on its surface. Scientists have demonstrated this beyond a doubt, thereby undermining the Bible account of the responsibility of unjustly accused Adam and Eve for bringing about this natural law. The story of Eden is in direct opposition to the indellible record of earth's history, written on the pages of nature by God himself. The transition of death is necessary to find a fitting abode for the individual souls born upon the earth, to enable them to enter untrammeled the spirit atmosphere the natural abode of the spiritual, as the earth atmosphere is of the physical body. Life, both in its physical and spiritual manifestation, is natural, and the change from the physical to the spiritual, commonly called death, is also a natural and beneficent gift to humanity. Communion with those in spirit life is possible for all who live in the spiritual; by a fixed law like gravitates to like, and spirit force surround and mingle in the lives of those living in a spiritual atmosphere.

Death is not a curse; a separation from all most dear. Love pure and holy survives the change and surrounds the unbroken home circle till all enter the spiritual home, the abode of life eternal.

Miss Lena Fowler presided at the organ and the singing under the able leadership of Col. La Gros, assisted by Mrs. Clara Wardwell, proved a valuable factor in the harmony of a very satisfactory and harmonious opening day.

MATILDA H. CUSHING, Sec'y.

Lake Pleasant, Mass.

To-day with its glorious sunshine and its lovely air floating through the lovely grove of our camp, was one of our largest audiences we have had for years here.

Everything tended to blend in harmony with the day and lecture.

That most noble and eminent orator, gentleman, scholar and lecturer, Dr. Fred L. H. Willis, of Glenora, N. Y., lectured in the morning to a most appreciative audience—and one of the largest we have had this season—the subject being "The three systems of religion."

He is truly the most eloquent, scholarly and oratorical speaker on the spiritual rostrum and has no equals. His remarks being applauded frequently during the hour or two of his inspiration.

His poems are supremely grand and not to be equaled. Dr. Willis is also an eminent and successful physician and has been for 27 years with great success. He should be employed by all societies who want the cause of Spiritualism represented as it can only be through such gigantic soul and mind.

In the afternoon A. E. Tisdale delivered one of his excellent discourses to a very appreciative audience and was frequently applauded. The days are quickly gliding by when we all go to our homes—the autumn days with their golden harvest dawn upon us and what have we reaped?

When the summer days again shall come and we who now are will come again to Lake Pleasant? Let us come with joy in our souls and peace in our hearts with good will to all and malice toward none.

How grateful goes forth our abiding here during the season of camp. Our dear friends, mortal and immortal, all have tendered their best to us and soul to soul we journey through the avenues of life to the grand corridors of immortality where we will meet and tell of the story of old.

I have been so very busy and have met with unlimited success in my administrations here, and in conclusion wish to tender my thanks to those dear souls from afar and near who have done all to make it happy for me and prosperous.

Dr. W. P. Robinson and wife, with her most excellent mother, a beautiful soul, are stopping for three or four days at their lovely cottage on Tomoner street. At the same place with a busy time is Mrs. Julia F. Blake, a most excellent magnetist and very successful. Some of her cures are marvelous and she is one of our very best magnetic healers. Her daughter, Miss Gertrude, is also stopping here for a few days.

Dr. H. G. Hawkins, of 149 State street. Springfield, is here and is kept busy all the while, as he deserves to be, and is remarkably successful.

My engagements are Springfield, Hartford, New Haven, Northampton, probably Gardner, Maine, Worcester, Brockton and Haverhill, Mass. See for particulars Banner of Light and THE BETTER WAY.

Our Worcester Band at Lake Pleasant is very popular and its leader is a gentleman of courtesy, culture and talent second to none.

Mrs. Ingram is a lady of excellent carriage and beloved by all.

Lake Pleasant whispers: Excellent concerts we do have—yes, and how we would miss our band were we not to have it.

Grand discourses, excellent people and so many noble souls.

Yes, and then our sanitary is hoped for, may it not be so far developed for the better next campaign that we may be able to say recognized.

Again, did you hear Sidney Dean? O, yes, and we hope to next year. Come on this way you grand old war horse.

Whispers and loved voices of praises for the Ladies' Improvement Society, that it had a grand entertainment last week, with brilliant illumination, plenty of excellent ice cream, cakes and loyal souls—God bless the women—there is a cry in our midst, "Come over and help us." The angel of peace is crying out for harmony—let us have it and ours is a camp as it should be and must be.

Let unison be in all things; then and not til then can the angel of peace abide with us.

O, consistency thou art a jewell.

Cease all clamor and evil and learn to do right.

Truly thine,
W. L. JACK, M. D., Spiritualist.

Sunapee, N. Y.

August 16th—The slight rain last evening seemed to brighten and refresh all nature; the trees have taken on a more vivid green; the lake lies sparkling in the bright sunlight; the old hills are wrapped in dreamy haze and beauty and calm reign supreme. But as the steamers arrive on their first trip the scene at the camp is changed. Multitudes come pouring on the grounds, and soon the auditorium is filled. The speaker's stand under the skillful and artistic efforts of Dr. Prentiss and Mr. Carter presented a charming picture; so lovely was it that Mr. Warren determined to preserve it, and before the services began he brought his camera down that he might catch its reflection. Grouped about the stand were Dr. H. B. Storer, Mrs. H. S. Lake, Mr. and Mrs. Eben Cobb and Dr. Richardson.

Dr. H. B. Storer presided at the morning service, which was opened by singing. Mrs. H. S. Lake was then introduced as speaker of the morning. Her subject was "Men die in the dark nights," words spoken to her by one of the invisibles who wished to emphasize the fact of the need of spiritual light in the world. She spoke of the cardinal principles of Spiritualism which she said were the corner stone underlying the foundation of human progress. Mrs. Lake is a speaker of great force and ability. She held her audience as one person. Not a sound was heard in any direction in the assemblage as her clear tones rang out, so distinct and plain were her utterances that they reached the uttermost edge of the large auditorium, and even were heard plainly in the cottages about. During her discourse she touched upon many important problems of the day, also upon the labor question. Some good advice was given on the use of tobacco.

The hours between the services were utilized by a High Castle Hindoo, whose name would be unpronounceable by your readers if I should transcribe it. In giving a lecture on "The manners and customs of his country," it was exceedingly interesting. He is said to be the only Hindoo of the country capable of giving the history of his native land in the English language.

The afternoon services were again held under the tall pines in the grove. We had the great pleasure of listening to our genial and worthy President, Dr. Storer, who is also President of Onset Bay Campmeeting, consequently his time with us has had to be limited. His many friends availed themselves of the opportunity to listen to his eloquent utterances, and they were on hand in large numbers. He gave a lecture full of elevating and inspiring thoughts on "The indestructibility of individuality." It has been pronounced one of the best lectures he has ever given here. We were all delighted to hear his voice ring out once more from the platform at Sunapee, enunciating so grandly the sublime truths that Spiritualism has demonstrated. At the conclusion of Dr. Storer's discourse Mrs. G. K. Morgan gave a number of very good tests, mostly recognized.

In the evening Prof. Maynard gave a grand musical entertainment. These entertainments are something wonderful in their way. As the professor was born blind his performance is really marvelous. The large audience that greeted him Sunday evening was enthusiastic in praise of the enjoyable entertainment. So delighted are the people here with his playing and singing and the versality of his wonderful talent that the management have requested him to send for his partner who is also a blind musician, and to have them remain until the meetings close. This has been a day filled to overflowing with good things, and as visitors sought their homes I am sure they felt satisfied and filled.

Monday, August, 17th.—Nothing going on on the grounds during the day but the excursion around the lake at one o'clock. In the evening a conference meeting was held that partook somewhat of sorrow and joy. News was received just before the meeting began that the daughter of Mrs. Nettie Wentworth, who was identified with the meeting at Sunapee for several years as singer and musical director, had passed on. Mrs. Wentworth was dear to many hearts at Sunapee, in the years that she had been among us she had endeared herself to us all, and she returned the affection. She loved to be here and felt at home at Sunapee, and so when the conference of Monday night was dedicated to services of sympathy and love for the departed daughter, Nettie's spirit came among us and mingled her tears of sorrow and of joy with those of the friends assembled; two of the mediums present were influenced by her, one of them, Mrs. H. S. Lake, spoke many beautiful words as they were given her by this good spirit.

August 18th.—Business meeting of the association was held at 10.30 a. m., to elect officers for the season of 1891, Dr. H. B. Storer in the chair. After transacting the usual business, a motion was made to authorize Mr. Eben Cobb, of Boston, to conduct the meeting for the year 1892 in accordance with agreement made with Mr. George W. Blodgett, Mr. Cobb was chosen without a dissenting voice.

The afternoon proving unpleasant the meeting was held in the pavilion, Dr. H. B. Storer presiding. Mrs. H. S Lake was the speaker of the day. She began by reading two poems; one was entitled, "My own shall come to me," the other suggested thoughts of re-embodiment, a theory which the speaker declares to be true. The subject of the discourse was "Soul culture." It was a very able and comprehensive lecture, and showed much thought, study and soul growth on the part of the speaker, including psychometric readings that were given, all of which proved correct. In the evening a pleasing entertainment was given during which Mrs. Lake's little Indian control, Prairie Flower, came upon the platform dressed in her Indian costume and gave a little talk and some very fine psychometric readings.

JANE D. CHURCHILL, Sec'y.

Our Summer Camps.

Once more safely housed at Lily Dale, I feel impressed to write you a word regarding our summer camps.

After five years of forced retirement from camp work words can but poorly convey the pleasure it gives me to meet and mingle with friends at these summer resorts. It is like the return of an exile to his own native heath after a long and tempest-tossed voyage torn with doubts and fears, lest he should fail to once more reach the sacred spot where cluster thousands of hallowed memories.

Among our camps Cassadaga seemed the nearest to me, more especially upon its social side. Here I meet the friends and relatives of my earlier years—years to me when the world seemed young and fair, and the star of hope beamed like an angel in life's sky.

Leaving home on the 15th of July I spent four days at Mantua, O., giving the three opening lectures of the camp. The Mantua Camp has only just begun its work as a factor in the great spiritual movement of our age. Its existence is due to the indomitable energy and unselfish labor of D. M. King. He never tires in the good work. Through his influence the camp has been organized, and ten acres purchased adjoining the fair grounds.

When I arrived there I found a large and commodious building had been erected for a dining room, a spacious tent pitched for lectures and dramatic entertainments. The audiences were not large, but the enthusiasm was marked, which is the best possible omen of success.

Bro. Wilson was acting Secretary of the camp and working with great energy for its success.

From Mantua I went to Chesterfield, Ind. Here a most happy surprise met me. I had expected, as it was their first campmeeting, to find everything in its incipient state, but when I reached the grounds I was astonished that the project of a few months should have ripend into such magnificent proportions. The attendance was large, and the audiences unusually orderly and intelligent. The receipts were far beyond the expectations of the movers of the project. In fact at the time I left the receipts were already sufficient to defray the expenses of the entire meeting. Dr. Westerfield and his good wife were untiring in their work for the comfort and prosperity of their camp. Here I met many friends of the olden times. Bro. Kates, whom I had not seen for years and his pleasant wife, who possesses very remarkable mediumistic powers. Here, too, I met Mrs. Luther-Colby, so long and favorably known to the Spiritualists of this country.

We occupied the rostrum alternately together. She has lost none of her old-time power She is a storm; in fact, a veritable cyclone when the fires of inspiration kindle about her. Long may she live to demolish the old and proclaim the new.

Leaving Camp Chesterfield, a journey of a thousand miles, brought me once more to the beautiful waters of Onset Bay. Five years had passed since we last beheld them, or looked into the faces of dear New England friends. I found the cottages at Onset as I had left them, with many new ones added thereto. The waters were smiling just the same, and the mysterious tide continued with its ebb and flow. The busy tramp of human feet along the streets and beach revealed to me the significant fact that the sea of humanity never recedes, and the yet sadder thought that the individual ripples upon its surface constantly break and disappear. Nothing brings this truth so firmly to view as long absence. When I began to look for the old faces only a small per cent. were seen.

Many internal changes had occurred at Onset, while the spiritual fire burned even brighter and stronger than in other days. The meeting of those who still remain fill my heart with joy and hope. I found the ever genial Dr. Storer presiding as of old upon the rostrum. Nature is wise, and every now and then she creates a man for a special work. Dr. Storer was dropped down upon this planet especially to preside at spiritualistic campmeetings. His ear is always ready to listen to the voice of the humblest, his hands ever extended for fraternal greeting, and yet so invincible and firm is he that an army with banners could not move him from the path of duty. He will probably never leave the mortal form, as the breath of loving friends will melt from him the frosts of death. Hence, I conclude, like the prophet of ancient Isreal, he will be translated with his mantle and armor upon him. Here, too, I met "Grapho" playing the role of an "Arab" with his tent pitched upon the sand, where he could look over his spectacles at the "Nymph-like" form bathing in the crystal waters of Onset. Grapho preaches for the Unitarians, but the Lord has called him to a still broader field, and he will soon enter it and honor it. Few are endowed with intellectual gifts more rare, and none possess more spirituality and soul-wealth than he. But we cannot mention individuals to any extent in this passing notice.

No incident of the stay at Onset was more gratifying to me than the arrival of Hon. A. B. Richmond. He is indeed a marvelous man. Argus eyed and many sided, endowed with the intellect of a giant. He commands with the towering majesty of his intellect. He wins by his warm social qualities. His lectures are able and scholarly, and bear the marks of his life-long experience and study.

I arrived here at Lily Dale on Thursday in time to hear my old friends, Hudson and Emma Tuttle. His lectures on "The Ethics of Spiritualism" was in every sense a masterly effort. Hudson Tuttle is crowding into this life an amount of labor few men are able to perform. His works will live after him and be read by the coming thousands when he is gathered to the home of his fathers.

It was, indeed, fortunate for me I was permitted to meet and hear Dr. Fred L. H. Willis on Friday. Many years had I desired to see and hear him. I was inspired and deeply instructed by his lecture, and also charmed and delighted with the man—intensely refined and spiritual. His personal presence is like the breath of flowers. In his lecture he moulds, creates and builds. He should be heard by every organized society in the land, and those who fail to call him are the losers.

To-day is Woman's Suffrage Day, and the crowd is so large that I prefer the quiet of my room rather than attempt to get near enough the rostrum to hear the speakers. More anon.

Fraternally, A. B. FRENCH.

Obituary.

The subject of this memoir, George D. Henck, was born in Philadelphia, Pa., December 2, 1813, and passed from the mortal confine to spirit freedom and life August 6, 1891, at Denver, Colorado.

Like to the tremor that come from the Autumn breeze, which loosens the stem from the bough, so a very brief, almost painless, illness gently severed the tie which bound to earth a ripened spirit.

A few months more and "four score years" would have the record upon the veteran's breastplate.

Early in life he became a fearless seeker for the truth, and showed a mind willing and capable to grapple with progressive thought. His course of study at Clinton Institute aided to a broader scope of mental power, and following the leading of a staunch, but gentle nature he became a dauntless advocate of his convictions of right as the varied functions of reform have arisen along the years.

This characteristic threw Dr. Henck into the acquaintance of all the prominent leaders of liberal movements; and to the very last was foremost in every effort to lift the race. At an early year Brother Henck chose the dental profession, which he followed closely till the last eleven years.

In 1851 he married Mary A. Stradling, a most remarkable medium, and by this union wedded his belief and life to Spiritualism. Most of his years were spent in the city of his birth.

By his efforts the first society of Spiritualists was started in the "city of brotherly love," and from that seed six active organizations have arisen.

In 1882 he came to Denver and entering at once upon the same work here, it can safely be said that the hold which Spiritualism has upon the people of Denver to-day, is largely due to the persistent effort and self-sacrificing work of Father Henck. Ah! truly "their works do follow them."

The children five in number survive their father.

The funeral services of our venerable leader were held in Odd Fellows Hall, August [illegible]th, at 2 p. m. The brotherhood of dentists presented a floral tribute of rare beauty—"Gates Ajar"—and the general profusion of flowers from the host of friends gave the very atmosphere a foretaste of that realm of joy and gladness where flowers bloom supernal.

The address by Mrs. Adah Foye was grand Every word seemed fitted for its place as she reviewed without overcolor the life and labor of eighty years.

It is considered the finest funeral address ever given in Denver.

The entire service was without fault, and did honor suited to the noble life of our aged brother. H. W. SCOVILL.

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TESTIMONIALS.

CHICAGO, ILL., July 24, '91.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

MT. LEBANON, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

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TIMELY TOPICS.

L. BUCKSHORN.

Mr. Robert Ingersoll's oration on the 600th anniversary of the founding of the Swiss Republic was delivered in Butte City, Montana, on the first Sunday in August, of which the following is a condensed summary:

We have met to celebrate one of those sublime events that history holds in her hand as a torch; one of those sublime events that has shed light on the whole civilized world. Six centuries ago, six centuries with all their springs and summers, autumns and winters, six centuries with all their births and deaths, six centuries with all loves and hatreds, six centuries with all their sorrows and joys and pains and victories, have passed since then. Six centuries ago, a few men, most of them peasants, established a republic, and that republic still stands. While kings have been uncrowned and dynasties have been dethroned, and the face of the earth has been swept by storm after storm of revolution, the eagle of liberty still soars amid the crags and cliffs of Switzerland. * * Finally the thought crept into man's head, or perhaps it always had been there, that the source of authority is man himself, not beyond the clouds, or by kings or priests. It suddenly occurred that the source of authority is the consent of the governed. So it occurred to the Swiss 600 years ago. So it occurred to our revolutionary fathers in the last century. That the source of authority is the consent of the governed, is one of the sublimest declarations that ever fell from mortal lips. It reversed the order of things. The pyramid had been standing on its head. Our forefathers turned it over and put it on its broad base. I want you all to get it into your brains that no congress or president governs us. All presidents and congressmen and office-holders are no more or less than our servants. * * But we are meeting other questions that are arising every day. Every man who speaks on "liberty" has a hobby. My hobby is that we should so frame the laws of this country that every honest, industrious man can have a home: a house tree, a rooftree that shall be absolutely free, including freedom from taxes due the state or nation. Why? Because the more homes we have the more patriots we have. It is by the fireside that patriotism bursts into blossom, and the more homes we have the better will it be for Americans. One can hardly conceive of a man with patriotism enough to shoulder a musket to defend a boarding house. Whenever we want to build a railroad, we condemn land for the right of way. Whenever railroads want a right to condemn a man's land for right of way, it pays for it. That is right. If a man is holding more land than he uses, make him sell it. Let twelve men in the courts decide what the property is worth. I want every man to have a home. I don't want the country to be owned by a few men, and the rest all tenants. If a man gets rich he is not apt to be patriotic. He hires a substitute and cuts coupons from his bonds. I don't want one man to have more land than he can use. If you go to the theatre and see 100 seats vacant and try to sit down on one of them, but are told that they all belong to Lord so and so, or Duke so and so, or to such a corporation or millionaire, you say you have not been treated politely. "Am I to stand while hundreds of chairs are empty?" Nature has invited all her children to the earth, and so long as there is room for all to sit down, no man should have more chairs than he can fill. I want to live until toil is honestly paid; until no person is satisfied so long as somebody is toiling; until it will not be enough to live in a palace if a woman a few blocks away is working and stitching and praying that the angel of death may with cold finger touch her weary heart. I hope the time will come when men will say, "If others are unhappy I cannot be quite happy myself." * *

It is hardly worth while to free cages and keep birds in prison, or to free the body and make a convict of the mind. So while I have had the cheerful habit of living in this world, I have done what I could for intellectual liberty. Every soul is entitled to be free. What light is to the eyes, what air is to the lungs, what love is to the heart, liberty is to the soul of man. Liberty is the sunshine of the mind. Without liberty man would soon go back to the dens and caves of barbarians. With liberty we grow intellectually rich. Let every man, rich or poor, cultured or common, give the best guess he can at all times. It is not much to stop the little spring. But stop all the springs and then the creeks cease to murmur and the rivers cease to run and the ocean would leave on the shore its last billow. If you deny to men the right to think, soon the great Mississippi of thought dries up and the great reservoir of knowledge becomes a sandy desert. Let every man express his own thought. I am going to do so as long as I remember language.

No man has had crowns enough on his head or croziers enough in his hand or robes enough or money enough or standing armies enough to prevent my saying what I believe and giving the fruit of my brain and my heart to my fellow-men. That's my doctrine, and I want every one of you to swear that from this day henceforth you will think for yourselves and defend the right of free speech and free thought. Let us not only be free, but see to it that all others are free.

Liberty is the God of my idolatry. Liberty is the only deity that hates the bended knee. Liberty, in the temple domed with stars, thy worshipers do not bow or cringe or kneel or crawl. The imprint of the lips of thy worshippers is never seen in the dust. At thy altars women do not sacrifice their babies or men their thoughts. The only sacrifice on thy altar is the chain and the lash. Thou hast no kings nor popes nor priests at thy sacred altar. Virtue trembles not at thy touch, but holds aloft the torch that hails the coming morning of the ever-shining day.

* * *

There are too many minds who, having been freed from the traditions and creeds of the past, still shrink from expressions coming from men like Mr. Ingersoll. To justify the ways of man to God, is as good a mission to-day, as it was in the past to justify "the ways of God to man." Mr. Savage, of Boston, has so ably expressed himself on Mr. Ingersoll in his sermon on "Ingersollism," that we hope he will pardon us for the following copious extracts from the same. He is beyond question, in my judgment, the most remarkable popular orator to-day on earth. I do not say in this country. I say anywhere, so far as I know. I have heard some of the best speakers in England, including Mr. Gladstone, and I do not know of a man living who has such mighty mastery over a popular audience as has he. And the secret of his power is not far to seek. He is a master of expression, wonderful in his power to mold and shape words to the utterance of his thought. Then he is a poet. I have brought here a book of selections from his utterances. I would like to read extracts illustrating the points I make if there were time. I could read you little bits, six or or eight or ten lines, that are prose poems, not only rough gems of thought, but fine cut jewels of expression, beautiful as flowers, and fragrant with lovely ideas.

Then he has what any popular orator must have,—a deep, high, broad sympathy with whatever is human. I shall touch on this later. I only wish to say now that there is nothing that touches the interests or the welfare of men that does not find echo in his heart and brain. He feels with a power that is simply colossal; and this I believe to be the key to his character more than anything else with which I am acquainted.

He is, then, the mightiest popular orator of the world to-day in my opinion, and this without any regard to the subject that he touches. He is not popular merely when he deals with the question of religion. The first time I heard him it was a political address; and I found myself shaken with laughter and moved to tears, just as he chose to play upon me, quite as much as when I have heard him upon any other theme.

* * *

I believe, then, that he is honest and sincere. Not only this, I believe he has sacrificed, and sacrificed largely, for his opinions. The story goes that, when he was a lawyer in Peoria, a friend came one day into his office. Looking over his library, he came across a copy of Paine's "Age of Reason." "How much did this cost you?" he inquired. The answer came quick, "The governorship of Illinois!" Whether said or not, this is doubtless true. No man in the country to-day is more conspicuously gifted with all those qualities that make a man popular than he is. And, in my judgment, there is no office in the gift of the people, not excepting the White House itself, that he might not have reasonably expected to gain; provided he had been willing to even keep still. He need not have changed his opinions: It would have been enough if he had done as many others do—covered them up. But he has chosen to pay the price of appearing what he is. In an age of so much dodging and posturing for effect, let us at least appreciate and honor the honesty that dares to speak its mind.

* * *

Let us note a few of the things that he believes and a few that he does not believe, without special regard to logical order.

What does he believe about God? He is not an atheist. He is only what Huxley and Herbert, Spencer and a great many of the best scientific men of the world are to day, an agnostic. You ask him if there is a God in the universe, and he says, "I do not know." He only feels sure that there is no such God as the one which has been set forth in the creeds of the orthodox churches. He does not fight against God. He fights only against certain partial, incomplete, unworthy, unworshipful, cruel conceptions of God. I heard him say, humorously, once: "I do not know whether there is any God. I live in one of the rural districts of the universe, and I do not know anything about it." But he frankly confesses that he can conceive of no God that satisfies either his brain or his heart. So there he is an agnostic.

What about the future life? I must, whether there is time or not, read you one or two brief extracts indicating his ideas in regard to death; for, leaving aside certainty of the future, I know of nothing more beautiful than are these expressions of his. In a tribute to his own brother, he says: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listened love can hear the rustle of a wing."

Then, again, in his remarks at the grave of a child of a friend, he says, "We do not know whether the night here is not somewhere else a dawn."

Again, he says: "The idea of immortality, that, like a sea, hasebbed and flowed in in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection; and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the tears of grief."

Short of knowledge of the future, I do not know of anything in literature more sweet and beautiful than words like these. He is an agnostic here, then, simply, saying, "I do not know;" expressing, however, his belief that, if there be any future, the only way to be ready for it is to live a noble, sweet, and true life here.

* * *

I wish now to raise the question, which seems to me a legitimate one. What is the cause of a career like this of Mr. Ingersoll's? What has thrown him into such extreme reaction? I believe that he is a product, by repulsion, of that type of religion, of theology, which he has devoted his life to antagonizing so earnestly and so successfully. Given the teachings concerning God and man and destiny, given the old creeds, and given a man who thinks, and who has a heart to be touched, who has a sense of justice, who is brave enough to speak, and you have a man like Ingersoll,—the natural, necessary reaction from the old creed. And I am willing to put myself on record as saying this, and saying it with all the emphasis of which I am capable, —and you know I do not agree with Mr. Ingersoll concerning some of the points which I regard as of unspeakable importance,—must I choose between the conception of the world, of man, of destiny, set forth in any creeds of the orthodox churches of to-day and the position of Colonel Ingersoll, I would take my place gladly, lovingly, tenderly, by his side, and await the outcome, whatever it might be. Rather than hold such a view of God, of his relation to his children, and of the future, as is set forth in the old creeds, oh, I would infinitely rather try to lighten human burdens for a little while here, lift off the weight from some heart that was crushed, wipe away a tear from some eye that was so blinded that it could not see the way, do some little thing to make the world better and brighter, and then sleep forever. I would thank God for the dust and the worm and the darkness and the utter silence infinitely more than I would thank him for his heaven, with me at his right hand, while away over yonder the smoke of their torment should ascend forever and ever.

* * *

But I said I was going to criticise Mr. Ingersoll. Let me come, then, to a few hints in that direction. I cannot regard Colonal Ingersoll's philosophy of the universe as a profound philosophy. I cannot think that he grasps it as completely as one might. I believe with my whole soul in God as the necessary key to the explanation of what is. I regard his philosophy of evil as not profound. For if they be God, purpose, outcome, then that evil which troubles the tender-hearted colonel becomes a shadow, a morning mist that flees away in the presence of the eternal sunrise. I cannot think his philosophy of human nature, this wonderful mystery of the human soul, to be profund or complete. He deals too much with the surface of things. I cannot think that he has estimated at their true worth the indicators that point, as it seems to me, with practical certainty towards the outcome over there beyond the shadow that shall redeem all the littleness, all the misery, all the pain, all the cruelty, all the darkneas, of the past of human history. One more defect I wish to mention. I think that in his lectures and in his writings he makes the mistake of identifying religion and theology, which is only the theory of religion. He finds the one so faulty and so easily overthrown that he seems to imagine that religion is only a passing phase of human life and is destined to vanish away.

If now any one is anxious to take away the power and destroy the influence of men like Colonel Ingersoll, there is one sure way. Take away the false, the untenable, the absurd, the unjust, form the religious life of the time, and help build a religion that is reasonable, human, tender, and true. True religion cannot be ridiculed, for it is not ridiculous.

And now, at the close, I wish only to say that, if the colonel is mistaken in his doubts as to a future life, I do not believe he will be sorry to confess his mistake. If I meet him over there, I believe that his true heart will respond to everything true. As he now admires that which is admirable, he will easily flame out into worship; and he will be the readiest to confess the limitations of his thought here, and to go about fearlessly proclaiming the truth, earnestly trying to perform his duty being faithful and true to friendship and to love as he is here below.

LITERARY.

The Arena for September is as usual fully abreast with the advanced thought of the times. The paper which will probably attract most attention, owing to its timely appearance, is "Fashion's Slaves," a profusely illustrated contribution on woman's dress reform, by the editor. We do not know whether or not Mr. Flower had been informed of the proposed inauguration of the dress reform movement at Chautauqua, which has attracted such general notice by virtue of the radical position taken by its leaders and the encouragement given the move by such leading women as Miss Frances E. Willard and Mrs. Frances E. Russell, but he certainly scores another palpable hit in the timely appearance of this paper. Among the many other noteworthy contributions are the Rev. Dr. Geo. C. Lorimer's defence of Dr. Briggs and his associates; Frederick W. H. Meyer, of Cambridge, England, on the work accomplished by the English Psychical Society; Kuma Oishi, M. A., of Tokio, Japan, on Constitutional Government in Japan; Rabbi Solomon Schindler on Intermigration, and Sylvester Baxter on the Austrian Postal Banking System. *The Arena* has made for itself the foremost place as the review of advanced and progressive thought.

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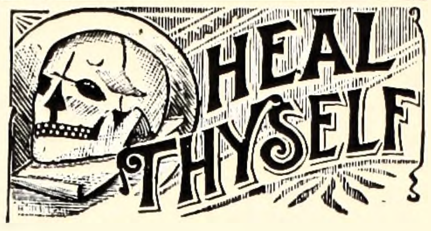

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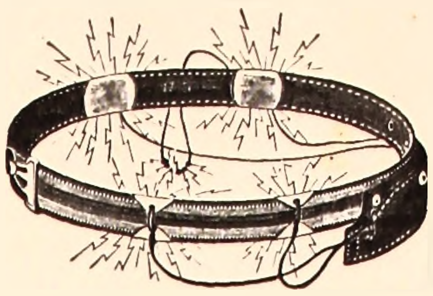

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Written for The Better Way.

SPIRITUAL COLLEGES AND BELIEF.

W. WINES SARGENT.

In the editorial page of the Religio Philosophical Journal of August 15th appears the following expression relative to the attempt to establish a spiritual college at Chesterfield, Ind.: "There is no Spiritualist college, no college conducted by Spiritualists and in which the truths of Modern Spiritualism are taught in the United States; nor is such a college needed. Apart from the fact of spirit life and spirit intercourse there is no unity of belief among Spiritualists as such and there is no need of an institution to teach these fundamental facts."

The articles number six and seven in The Better Way under the caption, "Thinking—Doing," made some special mention of university or collegiate training as a necessity in spiritual work. While those articles probably had nothing to do with the above quoted expressions, I was at the time of writing them ignorant of any attempt being made to establish such a college. My surprise in reading the above quoted expression in the Religio Philosophical Journal prompted this mention of the matter. That there is no unity of belief among Spiritualists is the best of argument for an attempt at unification in the deductions from spiritual facts. It would be equally logical to say there is no need of collegiate training in mathematics because all must agree in the axiomatic truths. It is the corollaries which come from basic facts—self-evident truths with which man has most to do and most needs aid to see with mental consciousness. One particular circumstance had much to do with the conclusions arrived at in the articles mentioned and also with the surprise at reading above quoted expressions.

Some two or three years ago I spent much valuable time in reading column after column for several succeeding weeks—purported spirit telegraphy—and have since concluded that perhaps a collegiate supervision, which is now desired by some, would have spared the readers and the printer much wasted energy in this one case alone.

ORGANIZATION.

It seems strange that in this nineteenth century, when such marked advances have been made in social science, and a knowledge of the laws of progress by which the upward march of humanity is achieved, that there should be found any considerable number of persons who aim at opposing the great lever of all numerical successes, namely, unity of action with liberty of thought. Those who have most faithfully analyzed the characteristics of the human race, however, will acknowledge that, far down amongst the various strata of mentality that stretch away from the most exalted to the lowest depths of human character, there is to be found "a rule or ruin party," whose spite propels them on to action as energetic as the impulses which move the highest and most law-abiding members of modern society.

To mask the reality of their source of action, the parrots whom they control are taught to cry, "we will have no popes, bishops, etc., over us," whereas, in fact, these very objectors are but the echoes of a clique or an individual mind who leads them blindly into warfare with some other and higher sections of humanity. The great stronghold of the leaders of these puppets is scandal, abuse in language, and deception in action.

Now, in the present undeveloped condition of humanity, there are the same grades exhibited in the hastily-formed though world-wide ranks of Spiritualism as there are in every other department of being; hence the earnest and law-abiding Spiritualists who have gauged human life and divine order far enough to be assured that unity of action (even amongst any number of differing grades of mind) is the only source of strength in this world—in Spiritualism, as in all other movements—have had every possible obstacle to overcome in their attempts to form a national Federation of Spiritualists, and gravitate from individual leadership or divided weakness into united strength.

The "rule or ruin" party have, of course used their usual weapons of protest, contempt, rude abuse, and coarse invective; whilst, on the other hand, the outside world has looked on in surprise at the strength and ability of the movement and the movers; and "the cause," under the influence of the invisible hosts who marshalled their earthly followers into order, has gone "marching on" into a degree of success that nothing but the powers higher and mightier than earth could have inaugurated.—Two Worlds.

If "the brain secretes thought as the liver secretes bile," can we see, weigh or measure thought as we are able to do with bile? If not where is the analogy? If sensation is a "property of brain" why does not the dead brain sensate as well as the live one? If matter is real are not thoughts realities too? In fact, is not the knowledge that matter exists a state of consciousness, or a thought entertained by the thinker? Materialists say that the brain secretes thought, as well might they say that the clock secretes the hour and the idea of time.—Claude Bernard.

Written for The Better Way.

THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT.—NO. 8

Regretting that my theme has landed me on the borders of the "lights and shades of mediumship"—a subject having been under consideration in The Bettr Way by a more able pen than I command, yet the trend of thought in preceding articles requires a slight reference, perhaps a little critical analysis of the various kinds and methods of mediumistic work, as a confirmation of the thoughts and suggestions therein contained. The oft-repeated assertion that, without mediumship we would have no Spiritualism is void of much meaning the assertion is supposed to convey.

Demonstrative mediumship is a necessity in spiritism, just as the laboratory and the chemist are necessary for certain chemical combinations, to reach final results. It needs no man-chemist or artificial laboratory to make the various chemical combinations and results with which nature is flooded.

For experimental knowledge, which shall come down to man's comprehension of elemental truths, the chemist and the laboratory are necessities the same as demonstrative mediumship and a philosophical mind are necessary to bring to the front elementary spirit truths for man to understand. Through this channel of elementary truths is the logical road to the higher realm of spirituality; not however a necessary route of procedure; for innumerable are the number that have passed on to that realm perfectly unconscious of the steps which took them there.

Again accidental mental processes may lead a mind, in a line of thought, parallel with that which comes from observed demonstrated facts in spiritism, leading to like conclusions in both cases.

This, however, does not diminish the importance of mediumistic work. The advent of pronounced mediatorial forces, which we have had for forty-three years, enable a philosophic mind to apply the Baconian theory of deductive and inductive methods of ascertaining truth in metaphysics such as revolutionized thought processes in physics in the seventeenth century.

We have passed the strictly defensive period of spirit manifestations, which are possible to come through mediatorial power. We are now in the period of discernment; of cultivation; of education; of sustaining the good, the pure, the true and eliminating the wicked, false, unworthy.

There is enough genuine product in all present phases of mediumistic work, which, if under proper test and put before the public in proper form, would appeal to the sense of justice in men as well as to the sense of truth.

It would be nonsense to remain in the bottom of a mining pit and expect or even hope to be bathed by the pure sunlight of heaven. The law of evolution is contrary that it requires the effort for the lower to attain the higher. Inductive philosophy proves this to be true in physics, in metaphysics, in human actions, in love, liberty, life.

And yet with this feature of the law well understood, men with means and proper methods do not seem to meet the powers behind spirit manifestations half-way. Those powers are super-human and nothing but the finest quality of intellect, with the keenest analytical powers, backed by a considerable degree of intuition, should sit in judgment on any phenomenal manifestations coming through our media.

Many a heart has been broken, many reputations have been injured through a want of proper comprehension, both on the part of the judges and the adjudged in matters of this kind.

The human intellect in the aggregate is beneath a cloud that hides the crystal light of truth. A few ascend to peaks above and signal the distant lights of truth to those below and still the more advanced must needs be lost in mists that float above the clouds.

To minds most clear and clean in thought, that bide in intuition's realm, should many problems here we see, be left for them to solve.

What is called materialization is on record as having been demonstrated under the supervision and in the presence of scientific minds.

J. Heber Newton is said to have remarked in substance "when scientists like Wallace, Crook, Zollner and others affirm the truthfulness of many phenomenal spirit manifestations it ill becomes me to question their conclusions."

And yet the bulk of disputations, which have arisen on the subject of materialization, has come for the most part from inexperienced demonstrators, with novices as judges and jurors. No wonder that the people—the curiosity seekers—have created a demand for simulators and simulations. No wonder we have records of truthful mediums sometimes lapsing into untruthfulness. Let materialization be established as a fact on a scientific basis—a basis far removed from any possible contingency—a fact that certain conditions will surely produce certain results. Let this be generally known and it will then be the onlooker's fault if the required conditions are neglected and he or she lovingly embraces a fake or a transfiguration in lieu of a materialized form of a departed friend or relative.

But some one says, Oh, the unseen intelligences: the spirits must operate in their own way; they must not be interfered with. If their way succeeds only in producing confusion, chaos, censure, the staining of character, the destruction of happiness, then mortals have a plenty of those agencies already.

Legislators who are asked to enact statutes for the punishment of fraudulent representations in materialization have a right to, and should, ask for the recognized authority for that which is claimed to be simulated. Has Spiritualism any considerable corporate existence? Do your mediums operate under any legal charter rights? Are they licensed by the city, state or national government? What exempts them under present existing laws from prosecution as obtaining money under false pretenses? No, Mr. Spiritualist, you have no legal standing in the community, in the court, in the legislative halls. Where are your colleges of instruction? What is your system of development? Where is the evidence offering your claim? Do any considerable number among you agree as to what is, and what is not false materialization? If not how can you expect judges and jurors to decide when called upon to execute the law which you ask to be enacted?

Individuals in all professions are protected by the same law that punishes, for violating disciplin and requirements emanating from the head of their profession. The physician is amenable to that which the faculty decides necessary for the preservation of life, health and comfort, and statutes are predicated thereon. Law advocates and councellors must conform to the requirements of authoritative jurisprudence, and so on through the whole list of profession and legislative themes. First the establishment of the truthfulness of the principle of action and the part it plays in the general welfare and uplifting of humanity and then legislators will be in duty bound to throw out arms of protection which shall promote the good in all virtuous institutions. But however much we may wish to see modern interpretations of spirit truth aid in establishing a brighter manhood it need not be expected that the process of arbitrary law, as against the seeming excentricites of spirit management and control will result in much good. We must first have a recognized truthful standard of medial work else the arbitrary law will be the victor every time in paralyzing all effort whether good or bad, true or false, in spirit demonstration. We must brave a unity of action, disciplinary methods of procedure, a harmonization of the most essential facts emanating from at least a quasi authoritative source and then the dignity of mediumship will be recognized, and the law, if necessary, intercede for their protection.

THE RIGHT PLACE FOR A SPIRITUALISTS' UNITARY HOME AND SCHOOL.

To the Editor of The Better Way.

One of the best and most practical suggestions for benefitting Spiritualists was made by Bro. John Bunyan Campbell, of the American Health College, near Cincinnati. He said:

> I have been conducting such a school in a small way for several years, and hold special free sessions every Sunday afternoon for instruction and development, and much good has been done and more such work is needed. A mediums' home is needed and we have here the building in our American Health College and Sanitarium, beautiful grounds and healthy location, waiting for admittance and active work. I remain the friend of progress,
>
> John Bunyan Campbell.

Brethren let us unite and have a unitary home with equal rights for all. Some 35 years since the Spiritualists secured a domain of 300 acres at Kaiutone in this Chautauqua County, N. Y. Many Spiritualists took stock and built cottages. Its corporate powers allowed money and not manhood and womanhood to vote up to 50 shares. Two rich men, and at last one, controlled the corporation; it went down; the small stockholders lost their stock and cottage holders their homes; it all went to the rich man's heirs. Let us organize on the principle of justice—not mammon—and co-operate for the good of all.

G. F. Lewis.

Written for The Better Way.

The Eternal Now.

DANIEL COONS.

Scientists have by careful research established beyond any reasonable doubt the fact that the earth instead of having been in existence only a few thousand years, actually dates back many millions of years. This being conceded our spirit friends have with equal exactness demonstrated the further fact that we are each and all a part of the Infinite, who never had a beginning, cannot consequently ever have an end, and therefore we are destined to travel onward in some form of life and intelligence for all time to come. If all these millions of ages have been necessary for us to acquire our present standard of wisdom and purity, it would seem that the grand, the all absorbing question for the immediate moment, in view of our increased and increasing wisdom and intelligence is, "What is our present duty," and how best can we employ our time and best efforts so that we may accomplish the best results, and not in the millions of ages yet to come look back with regrets to neglected opportunities.

Does the present state of society—the present aims and projects of our everyday lives fulfill our whole duties, or enable us to advance and develop the real life—the truest and best within us—to an extent that justifies us in following in the same lines. Each one should understand that each morning there stands before us a clean page of pure white paper, upon which our thoughts first followed by our acts, are recorded for our edificains the ages to come. Shall we be ashamed of the record?

MOVEMENTS OF MEDIUMS.

Walter Howell's address in New York is 100 West Sixty-first street.

Juliet H. Severance, M. D., is now located at No. 2 Warren Ave., Chicago, Ill.

Dr. C. Tucket, magnetic physician, is at present located at Clinton camp.

Mrs. Lake opens services at the First Spiritual Temple, Boston, Sunday, 6th inst.

Moses Hull may be addressed during September at 249 National Ave., Detroit, Mich.

Mr. Geo. H. Brooks may be addressed as heretofore at 124 Charter street, Madison, Wis.

Prof. G. G. W. Van Horn is now located at No. 383 Sixth Ave., between 23d and 24th sts, New York.

Miss Maggie Gaule has returned from the camps to her home in Baltimore, 514 Dolphin street.

Bishop A. Beals may be addressed for the coming fall and winter engagements at Mile's Grove, Erie Co. Pa.

Dr. W. S. Eldridge, the magnetic Physician, is at present located at 329 West Twentieth street, New York City.

Mrs. J. W. Still, now of Georgetown, Madison Co., formerly of Oneonta, Otsego Co., N. York is open for engagements.

Frank G. and Bertha W. Wilson will be with the Ober Union Association at Pemberton Lake Grove meeting, September 5 and 6.

Bishop A. Beals speaks at Wentworth Grove, O., on the second and third Sundays of September, and at Albany, N. Y., during October.

Mrs. F. A. Logan holds her public spiritual circle of harmony ever Sunday at 11 a. m. in St George Hall, 909½ Market street., San Francisco, Cal.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

G. W. Kates and wife will hold meetings in Philadelphia, Pa., during September, at hall corner Third street and Grand avenue. Address them 2234 Frankford avenue.

Dr. Rothermel is on his way West and Southwest, and may be addressed at Chicago for August. After September 1 at Tallapoosa, Ga. Will take in several of the camps on the way.

Mrs. E. A. Adams, magnetic healer, of Fresno, Call., is at present located at Santa Cruz, where, by the power of magnetism, she has worked wonders, particularly in cases of nervous prostration.

Frank G. Wilson, Secretary of N. S. & R. C. A., is authorized and qualified to lecture on Spiritual Science and Philosophy or organize Societies. Mrs. B. B. Wilson gives original poems, vocal and instrumental music. Terms reasonable. Box 39, Mantua Station, O.

Mrs. E. B. Crossette, of San Jose, well known as an inspirational lecturer in central California, occupied the platform of the Unity Spiritual Society of Santa Cruz during the month of August, and is engaged as one of the speakers at the Summerland Campmeeting in September.

Mrs. Edith E. R. Nickless, trance speaker and platform test medium who has been sojourning on the pacific coast for the past three years, will start for Boston Mass., on the close of her engagement with the Summerland camp meeting in October. Society or private, wishing her services as lecturer and test medium can make any engagement by corresponding until October 18 inst.

Mrs. Lillie will speak the first Sunday of September at North Collins' yearly meeting: the remaining three Sundays of the month of September she will speak in Buffalo, N. Y., Mr. Lillie to accompany her and furnish the music. They return to open the meetings at Berkeley hall, Boston, the first Sunday of October. These meetings at Buffalo will be held in A. O. U. W. hall over the Western Bank, cor. Main and Court streets.

Walter Howell begins his Fall and winter work on Sunday, September 6, in Conservatory Hall, Brooklyn, N. Y., and will continue there until the end of said month. During the winter he will speak for the First Society of Spiritualists, in Carnegie Music Hall Building, for two months. Societies near New York may obtain his services for Sunday and week night lectures, if they wish. Open dates on application. Address 100 West 61st street.

Through Car to Mackinaw.

The through sleeping car service over the Cincinnati, Hamilton and Dayton and Michigan Central Railroads, between Cincinnati via Toledo and Detroit and the fairy island of Mackinaw and the Northern Lake resorts has been resumed for the season. These cars leave Cincinnati every evening, except Saturday, at 10 o'clock, arriving at Mackinaw at 6.20 o'clock the next evening. Ask your local agent for tickets via C. H. & D. or address any C. H. & D. agent, or E. O. McCormick, General Passenger and Ticket agent, Cincinnati, O.

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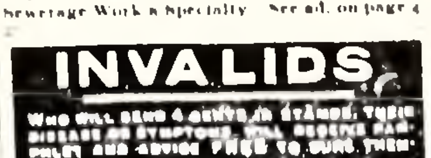
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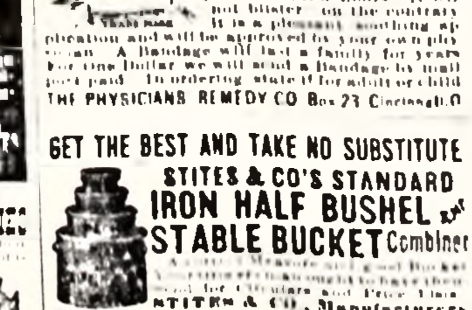
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